October, 1931

UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

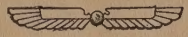
15¢

The Fall of Man

By Charles Fillmore

Spiritual Education

By E. V. Ingraham



HEALING THOUGHT

At 9 p. m., each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

Thou, the very essence of my life, art filling me with Thyself, and I am restored to health and wholeness in mind and body.

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

Thou, the very essence of my supply, art quickening me with Thy thoughts of all-sufficiency in all things, therefore I must be, and I am, successful in all my undertakings.

These statements are to be used from
October 20 to November 19
For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
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VOL. 75 KANSAS CITY, MO., OCTOBER, 1931 No. 4

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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

15 cents a copy; $1.50 a year

The Fall of Man

By CHARLES FILLMORE

THE CHRISTIAN Trinity is not altogether a theological dogma. All through the Scriptures, and everywhere in the manifest universe, the Trinity appears in many forms. God is intelligence, and when we study Him as the one all-knowing Mind, many theological mysteries are cleared away. Every act presupposes a mind, and before the act there must have been the idea that caused it. In this illustration we see the simplest form of the Trinity; that is, mind, idea, expression. Man is the offspring of God, and, since he is made in the image and likeness of Divine Mind, he must express under the laws of the great creative Mind. And we find that he does. The law of manifestation for man is the law of thought. God idealizes; man thinks. One is complement of the other in the realm of mind.

In the 1st chapter of Genesis the great creative Mind is allegorically pictured as at work. The record portrays just how divine ideas were brought to expression. As man must have an idea before he can bring the idea into manifestation, so it is with the creations of God. When a man builds a house, he builds it first in his mind, and then works into manifestation his thought pictures. In just this way God created the universe. The 1st chapter of Genesis describes this inner or ideal creation. The 2d chapter deals with the manifestation. In the 1st chapter we have two parts of the Trinity, mind and idea, and in the 2d chapter we have the third step in the Trinity, the manifestation. In the 1st chapter, God creates; in the 2d chapter, it is Jehovah God who makes that ideal creation manifest. The man that God made was made in His image and likeness, and He pronounced him good and very good. This man was the direct off-

spring of Divine Mind; he was God's idea of a perfect man. This is His only-begotten Son, the Christ, the Jehovah God, the I AM. In the 2d chapter Jehovah God, or the divine idea, formed manifest man and called him Adam.

This whole record is also an allegory of just what takes place in the mind of each individual in its unfoldment from the ideal to the conscious manifestation. God, the great universal Mind, brought forth in idea a man, perfect like Himself, and that perfect man is potentially in every individual, working itself into manifestation as the law is complied with. In our Scriptures the ideal man is called Jehovah, or Christ, and the manifest man is called Adam.

THIS DIVINE man, created by God, is made male and female. He contains within himself the masculine and feminine qualities, the love and wisdom, the positive and negative. In the creation described in the 2d chapter, when the ideal man became manifest man in Adam and Eve, the woman was made separate from man; but still it is true that each contains within himself both the masculine and feminine principles. The subjective consciousness of every man is feminine, and the subjective consciousness of every woman is masculine. Much of the unhappiness and unrest of the human race has come from ignorance of the truth that each is both male and female. Men and women search here and there and everywhere for some one to give them a feeling of completeness and satisfaction, not knowing that completeness is in the spiritual realm of each one's own being. The desire for comradeship between men and women is the working into manifestation of the male and female image ever existing in the mind of Spirit. There is no error in such comradeship if the parties thereto are loyal to the law of Spirit as it applies to all their relations. The woman must become a virgin, and the man be-

come a eunuch. "There are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake."

God blessed man-woman and said, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." The sense mind interprets this from its own viewpoint and believes the command to be for sensual gratification and the physical bringing forth of children. But the man to whom this command was given was a spiritual man, created in the image and likeness of God. God creates in mind, and His command to man is, "Be fruitful, and multiply, and replenish the earth," with true ideas, words, and thoughts. All metaphysicians understand that the six days' creation in the 1st chapter of Genesis is purely spiritual. It is plainly stated in the 2d chapter that, when Jehovah God began His creating, "there was not a man to till the ground," although the 1st chapter had described man's creation. This shows that there are two distinct creations, one in the ideal, and one in manifestation.

WHEN JEHOVAH God finished His man, He put him into the Garden of Eden. This garden is man's soul and body consciousness. Planted in this garden is the tree of knowledge, or the perception of knowledge, and also the tree of life, or perception of life. Man was told not to eat of "the tree of the knowledge of good and evil." "And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Good is reality, evil is unreality; good is positive, evil is negative; good is principle, evil is not principle. To eat of the tree of the knowledge of good and evil is to believe in evil as reality. Man came to believe that evil was real and that it was good to know about evil.

This was his fall. He fell in consciousness from the realization of his perfection to a low concept of himself as a limited man of flesh and blood, subject to sin, disease, and death.

The serpent, the direct means of his fall into materiality, is sensation or the activity of life in sense expression. Life being good, sensation the serpent is not evil in itself. It is harmful to man only when he separates himself in consciousness from the Source of life, and gives himself up unreservedly to the pleasures of sensation, the serpent, the old dragon that deceives the whole world. When sense life is lifted up to the realization that it is of Spirit, it becomes healing, as illustrated by Moses' lifting up the serpent in the wilderness. Those who had been bitten by the fiery serpents (lustful expressions of life) were healed when they looked upon the serpent that was lifted up by Moses at the command of God. When they looked up, or perceived the truth about the divine life, that it was only good, their minds and bodies were cleansed.

PERHAPS the "fall of man" may be made a little clearer to the understanding if we consider it in the light of the law of cause and effect. God is the one Cause. The fall came about through man's losing sight of the one great causing Mind. Man became confused and lost in a maze of effects and secondary causes, and this was his fall. Man, meaning the whole human family, gradually fell into the enjoyment of the sensations of life apart from life's source, Spirit. The curse that was pronounced upon him was merely the announcement of the law that works innately in all being. If man had continued to live in the consciousness of his God likeness, he would have expressed only harmony. Being one with the great causing Mind, he would have caused or produced only harmonious expressions of life; but he got away from the center and began to use his formative mind powers in the realm of effects, mistaking effects for causes. This produced

all the discords that the human race has experienced.

But, with "the curse," the promise was made of restoration. Bible history concerns itself entirely with the working out of God's plan of redemption for humanity. The Spirit of truth is revealing to men the truth of their being, and they are coming to understand that they are made in the image and likeness of God, that they must do all things "as unto the Lord." Jesus came showing the way back to the Father, and all who are letting go of the ignorance and errors of sensation, and are conforming to the perfect Christ mind dwelling within them, are bringing forth the fruits of righteousness and peace and wholeness. For them the promise is being fulfilled, "And there shall be no curse any more."

Song of Praise

There's a fountain bright and holy,
    There's a refuge all may claim,
There's a cure for all our sorrows;
    Simply trusting "In His name."

For the weak and heavy laden
    There is One who'll bear their load;
For the sad and heavenly-homesick,
    One who'll point them to their road.

All with trouble heavy-laden
    Come with it to Him alone,
Lay your troubles, lay your sorrows
    At the footstep of His throne.

—*W. R. H.*

Spiritual Education

By E. V. INGRAHAM

THE QUESTION of whether Christianity is practical still comes up for more or less discussion—also the question as to what constitutes the difference between the ordinary concept of Christianity and the principle of so-called practical Christianity. The chief difference might be said to lie in the fact that practical Christianity is concerned with rules for daily living, rather than with philosophies to be believed.

A spiritual movement, more than any other movement touching the life of man, should be educational, for it touches that phase of life which is basically important in the growth and development of individual nature. It is never enough to arouse an emotional interest in any principle, or to arouse enthusiasm in people over the possibilities that are involved in the ideals and practice of any system. How useless to kindle in students enthusiasm over the possibilities of mathematics, and to proclaim in oratorical phrases the marvelous wonders that can be performed in numerical calculation, unless such enthusiasm leads the student to investigate the processes of mathematics, and to practice these processes until he has brought forth his latent ability to solve problems! Furthermore, why arouse this interest in mathematics, why kindle the desire of students to avail themselves of its benefits, unless actual instruction be given by which the student may begin his investigation and practice?

It is not enough to arouse people with enthusiasm regarding the divine principle of life and the possibility of demonstrating personal victory over sin, sickness, poverty, and death, unless we follow with a definite working plan by which the individual may

apply himself to this end. The presentation of a working plan by which the student may actually build into his character the processes of spiritual principle, and use his latent spiritual genius for solving all life's problems, is the avowed purpose of the entire Unity movement. Unity has ever avoided the practice of circumscribing the student's thought within the confines of certain beliefs, but has attempted to lay down certain rules, through following which the individual may find a free basis for thought and an ever expanding belief or faith, thus stimulating the growth of his mind. Unity is therefore not teaching people what to believe, nor is it primarily an institution teaching people merely how to make "demonstrations." It is teaching them to be "doers of the word," in order that they may "know . . . the doctrine" and so order their lives that they may live in developed harmony with divine law. The ability to demonstrate and the demonstrations themselves then follow as a natural result. When the demonstration is the only objective, one is likely to have the same difficulty as does a mathematical student who works only for the answer to his problem, failing to inculcate into his nature the principle of mathematics as stated in the rules and explanations of the textbook.

UNITY, therefore, does not attempt to teach something that you are to believe. The school lays no claim to its having received the final revelation of God to man. To accept the revelations that have come to another is but to exist in a reflection of the light that gave life to him who received it. God is infinite, and therefore there can be no final revelation of His infinite wisdom. But to put any one on the path of spiritual inspiration through suggesting the practice of certain fundamental laws of procedure is to place that one in the path of life itself. The writings, revelations, and philosophies of others are valuable to any being only

to the degree that they kindle the fires of inspiration in his own heart.

Unity's emphasis upon the necessity of each person's living the life of Truth is not an attempt to deny the efficacy of Jesus Christ in His relation to the plan of salvation. It is merely to inspire the student to follow the edict, "He that doeth the truth cometh to the light." Christ Himself said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." This is a clear proclamation that salvation consists in learning to conform the individual will to the divine will.

The will of mathematics is the action involved in the process of the principle by which problems are successfully solved. The will of God is the action of the divine process of life by which all the problems of life are successfully solved. This is the true basis of demonstration.

A truly spiritual movement is therefore one of education, both to impart knowledge regarding fundamental principles and thereby to bring forth the student's latent ability to demonstrate the efficacy of the process. The best devotion to a teacher and the surest sign of actual belief in him is to understand and practice what he teaches. It is not enough to sing his praises and proclaim one's belief in him. A mathematical teacher would much rather that a student study and demonstrate his lessons than that the student should tell how much he believed in him as a teacher. The proof of devotion is in one's manner of living.

A MOHAMMEDAN, when asked what Christianity was, replied: "It digs up thine own ego and carries it up to God." The acceptance of Christianity has not fulfilled its purpose unless it does this very thing to the individual student. And anything that actually fulfills this condition in the life of the student is truly

Christian, no matter by what prophet of the Most High it be given. It makes little difference in what school you study mathematics. When you have arrived at the point of mathematical development where you can demonstrate the principle, you are truly a mathematician. Also, when you have arrived at the point of spiritual demonstration, you are truly Christian, and only then, regardless of whom you may have followed as a teacher. A Mohammedan who has found God through the teachings of the prophet is as acceptable to Christ as one who may have been His follower and who has arrived at the same point of conscious union with God.

One of the great difficulties met by the followers of Christ is that they fail to see the distinction between the sayings of the Christ and the sayings of Jesus as man. When He said, "I can of myself do nothing," it was clearly the man Jesus who spoke; but when He said to the lame, "Arise, and walk," it was the Christ, or His own awakened divinity, that spoke.

But, some may ask, if Unity accepts the fact that effective Truth is contained in other religions, why does it not include all philosophies in its teaching? For the simple reason that Christ epitomized the true of all religions in His teaching. He embodied the whole nature of God, the Holy Spirit, in Himself, and He is therefore the outstanding teacher appearing in the world. We readily accept the superior authority of individuals who attain outstanding achievement in other phases of life, so why not do so in spiritual things? Furthermore Christ, of all the prophets, made the final demonstration—that of overcoming death itself, and is it not best to follow the teacher who most perfectly proves the efficacy of his principle?

Again, when He said, "I am the way, and the truth, and the life," it was certainly Christ who spoke. Christ was not in Jesus alone, for Christ is "over all, and through all, and in all," the potential spiritual genius within all men. Paul was conscious of this

same truth when he said that it had pleased God "to reveal his Son in me." This is taking nothing from the life or ministry of Jesus Christ, or from the work that He did for the race. It is adding the one requirement that He made of His followers, i. e., doing the same will that He came to reveal and to follow, the will of the Father.

In order that we may gain some conception of the highest significance of the Christ, let us approach the subject from the viewpoint of the writers of the four Gospels. No doubt, in the opening statement of each Gospel, the writer sought to introduce the life and teachings of Jesus in what he considered the best possible setting. In other words, he tried to give Him the sort of introduction to the world that would make Him most acceptable, just as you, when introducing a friend, try to give him the sort of background that would make him most acceptable to those whom you wish to receive him.

NO DOUBT with this idea in mind, Matthew gave Him a royal background, introducing Him as a prince descended from the house of David. Even this idea of princely station has its hold upon the people of today, and we are all quite likely to give much more consideration to a prince than to the son of a carpenter. Therefore Matthew's psychology was doubtless not different from our own in this age.

We grant that ancestors are a necessary part of our existence, but they are not always the most substantial background from which to proclaim our right to position in the world. No matter what our ancestral backing may be, something of actual character and ability on our own part is required.

Luke therefore chose a point in advance of Matthew, for he opens his narrative by first introducing John as a forerunner of Jesus, giving Him a spiritual messenger to proclaim His ministry. No doubt he felt that in multitude of witnesses the Truth

would be better established. In introducing these two men as being more or less associated in presenting the same ideal to the race, he felt that the Christ story might thereby be more impressive. In like manner, we are more inclined to accept the testimony of two men bearing witness to the same ideal than the statement of a single individual. Also, contemporary associates have a more vital bearing upon accomplishments than do ancestors.

MARK opens his narrative with a direct reference to the gospel of Christ, and delves directly into the spiritual significance of His life and ministry. He no doubt felt that the message that Christ taught and the spiritual import of His ministry would stand out as a sufficient background to demand the attention of the race. He also reinforces his position by including John in his presentation, though the motivating influence of his opening statement pertains to the gospel itself. He makes the force of his appeal center about the spiritual import of the Man Jesus and His message. And, truly, what a man is and what he does in the way of service to the world is vastly more important than the matter of his associates. However, our associations have a vital place in our undertakings. But we must concede that Mark's introduction of Christ is from a more important basis than that of the two others referred to.

John outreaches them all in his opening statements. He traces Jesus back to the very foundations of the world, and gives Him a universal background, as the very incarnation of the Word of God. What greater appeal could he make for the consideration of the race than to present a character in their midst as coming directly out of the being of God, without the embellishments of a material background? That fact in itself should have the greatest possible appeal to the sons of men. It was from this background that Jesus Himself

worked, and all His claim to power and authority was centered around this direct relationship to God.

IN THESE illustrations we see that the Gospel writers are merely trying to lead the reader's mind step by step to the most important facts concerning the life of Christ. Each of the writers saw the spiritual significance of Christ's life; we are only attempting here to present our impression of their psychological appeal to the minds of the race from what we see in their opening statements. By considering the relative importance of these ideas, we are helped to a realization of the more important facts concerning our own individual lives, at least.

Let us proceed to the next aspect of importance in the record of Jesus' life. Paul goes a step further than do the writers of the four Gospels, at least as it concerns us, for he brings the significant facts of the life and being of Jesus Christ down to the very life of each individual man. He brings the life of Christ into the very life and experience of you and me, and refers to it as "the mystery which hath been hid for ages and generations," which is: "Christ in you, the hope and glory." He thus puts all men upon the same fundamental spiritual foundation that He—Christ—came to reveal. In other words, the essence of Paul's statement would indicate not alone that Jesus was the Christ, but that God's Christ is literally the race of men; Christ being the manifest ideal that portrays the true estate of all men. He clearly states this ideal when he says: "Have this mind in you, which was also in Christ Jesus."

How could it be possible for all men to have the mind of Christ unless the same relationship to the Father existed for every one? This does not in any sense deny the divinity of Christ, but it does definitely affirm the divinity of all men as well. "Is it not written in your law, I said, Ye are gods?" said Jesus.

MARY gives us the outstanding fact of importance in the whole process, for she reveals the secret by which the heritage of Christ was fostered and developed. The secret that she gives reveals the method by which all these things are ultimately expressed in the life of man. "But Mary kept all these sayings, pondering them in her heart." It is truly this meditative, reflective, pondering attitude of mind that is essentially the mother instinct of man, and that designates how the divine heritage is borne out in every experience and accomplishment in life. But not all men ponder in their hearts the things that are revealed immaculate from the heart of God. Men adulterate the processes of life—all of which are divine in their origin—with the limitations of their own materially conceived opinions, meditating thus on them both day and night, and as a result bring forth "an evil and adulterous generation." But Mary, the wisest woman of history, took advantage of the supreme law of life—that "as he thinketh within himself, so is he,"—and gave to the world the greatest character that has ever been known.

Here is the outstanding lesson to be gained from the whole of Unity's teaching to the world at this time. It makes no attempt to formulate the thought of the race according to some prescribed philosophy, but endeavors to cleanse men's hearts of their own false opinions that they may ponder only the things that are revealed of the Spirit, bringing forth "fruits of righteousness."

LATER in the life of Christ we see revealed the fruit of the inheritance incorruptible that Mary handed down to Him, of which the Wise Men bore witness at His birth, which Christ himself accepted at the age of twelve, which He preserved in His ministry, and which was the crowning glory of His resurrection.

A complete working formula for the development of true spiritual character and genius is revealed in the teachings and practice of Jesus. This working

plan is contained in what we may term His principle, His standard, and His method. To arrive at a knowledge of this formula, let us take His own statements of it.

First of all, what is a principle? Mathematically speaking, it is the basis from which all mathematical calculations are evolved and mathematical character developed. Christ's principle was therefore the basis from which He evolved the entire structure of His life, and upon which He based His teaching and ministry. His own statements regarding this principle are to be found in the Scriptures, stated by Him as follows:—"Thou shalt worship the Lord thy God, and him only shalt thou serve." And again: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." He also said, "Ye cannot serve God and mammon." In other words, the actual basis on which He lived and served was an uncompromising devotion to the oneness of God; a literal acceptance of the fact that there is but one Presence and one Power in the universe, the presence and power of God. To vary from a working plan is to undermine the structure that you would build thereby, and to vary from unconditional devotion to the fact that God is all is to leave the way of Christ.

NO DOUBT many who read this article will immediately continue the practice of adulterating the processes of their own individual thinking by saying: "Now, you know that there is a power other than God, and that this and that cannot be God." Fortunately it is not the business of man to account for what he thinks is evil, to classify it, or to judge it. That happens to be the business of God, and of those who are "without sin." When we have reached our own perfection in God, it is then our privilege to judge. Are you competent to judge the calculations of a mathematician until you have attained to a mathe-

matical consciousness? Neither are we competent to judge the world and all that therein exists until we have attained to a consciousness of the working principle back of them. Only when we can see as God sees shall we be able to judge the world aright. In the meantime it is our privilege to apply ourselves to the knowing of God, of His presence and activity in the affairs of creation. Once God is known by the individual, the individual may proceed, if he so desires, to classify the conditions of the world. It is the first duty of a child in studying mathematics to acquaint himself with the rules. Then and only then is he in position to judge the figures of fellow students. If he sees fit to judge the work of others before he has arrived at the point of mathematical understanding, he is adulterating the processes of his own mind, and delaying his own progress.

Next, let us consider the Christ standard. Where did He stand with relation to the divine principle? How did he classify Himself with respect to the allness of God? It quite logically follows that, if He is to preserve the continuity of His premise, he must of necessity include Himself within the allness of God. Does not a child in learning mathematics have to place himself within his principle? Does he not have to stand as equal with it, incorporating into his own mind the unadulterated facts of this principle itself? So did Christ classify Himself within the divine principle, when He proclaimed: "I am not alone, but I and the Father that sent me"; "I and the Father are one"; "He that hath seen me hath seen the Father." A child when first learning his figures must assume the same position with respect to the principle of mathematics as does the teacher. Only thus can he attain to a degree of perfection in the principle equal to his teacher's.

NEAR the close of Christ's career He said, "That where I am, *there* ye may be also." This has been interpreted as meaning, "That where I go, there

ye may come also," but that is not the text. Where did He stand at the moment of making this declaration? He stood in the position of absolute oneness with His principle—the allness of God.

What was Christ's method? How did He perform His tasks in life? He clearly stated, "I can of myself

Create in me a clean heart, O God; and renew a right spirit within me.—PSALMS

do nothing." He therefore had no method peculiarly His own, and He performed His miracles by no especial virtue belonging solely to Him as an individual. First let us see what His business was, before we presume to ascertain how He did it. His business was proclaimed at the age of twelve, and the standard then set was preserved throughout His entire career of teaching and healing. "I speak not from myself: but the Father abiding in me doeth his works," was His own declaration of method. Does the child work problems by himself, or is his skill only in the fact that he conforms his action to the processes of the principle? This was the genius of Christ's method, for what He saw the Father doing, that He did also.

The genius of Christ was in His pure devotion to the perfect processes of the divine principle, never adulterating them with the processes of His own opinion or the opinions of others. This is also the secret of genius available to any of the vast multitude of the sons of the Highest, who will keep the processes of their own minds and hearts and lives an immaculate chalice in which and through which flows the Spirit of Him who created the heavens and the earth. There "was not anything made" but that which was made by the word of God, and the perfection of God's creation will reappear in the world and affairs of men when that word is reëstablished as the sustaining power in the life and experiences of men.

SONG OF FAITH

By B. Y. Williams

I shall not fear—
  The terrors that confound me
Vanish at length, like mists before the sun.
Knowing His arm
  Is evermore around me,
What need I fear, what perils need I shun!

I shall not want—
  How could that thought assail me,
Knowing His wealth is infinite indeed!
How could I think
  His love would ever fail me,
Or dream His bounty would not meet my need!

I shall not fail—
  Nor shall my task appall me,
Though it may seem too heavy for my hands;
I know that He
  Who to the task did call me
Will give me strength to meet that task's demands.

Cosmic Consciousness

By ALBERTA FLANDERS

God . . . giveth the increase

"IT'S A beautiful piece of linen. And I need a long cloth." Mrs. Powers gazed wistfully at gleaming lengths of table linen being displayed on a counter of a shop, small but renowned for fine, imported Irish linens.

The saleswoman disappeared, seeking other goods to show us, and Mrs. Powers turned to Joan and me, indecision in her eyes.

"Unless you should go abroad, you're not likely to have an opportunity to acquire excellent value at such reasonable prices," I remarked.

Mrs. Powers nodded. "I realize it, but I'm afraid I shouldn't spend the money."

"That's a different matter," I replied.

"Afraid!" Joan caught at the word our friend had used.

Mrs. Powers looked confused. "I forgot," she apologized. "A student of Truth should be careful of her words."

"She should," agreed Joan. "But allowance is made for a student so much of a novice that she counts the time of her metaphysical studies by days."

Mrs. Powers inclined her head, acknowledging Joan's graciousness. "Perhaps," said she, "this is an opportunity for me to demonstrate supply." She said to Joan and me, "What do you say, girls?"

Joan answered gently: "I should say that it's an opportunity for Rose Powers to make a decision."

"A point well taken." I smiled my approval of the reply, and Mrs. Powers smiled back.

"In a sense I can afford the cloth," she debated. "It isn't an extravagance. Only——"

"Only what?" I asked.

"Business conditions generally are so bad that I'm apprehensive all the time that my husband may suffer loss, and we'll need what money we have."

"Have you ever thought that you may be confusing substance with its symbol?" asked Joan.

"I don't follow you," our friend rejoined.

Said Joan: "I mean that your husband's business, and the income derived from it, are symbols of substance—which is always divine."

"Oh!" exclaimed Mrs. Powers, "I had never thought of it that way."

"It is the way of Truth," Joan told her. "And because divine supply is limitless, it is not scientific to think in terms of possible lack."

"But nearly every one I know is playing safe just now," said Mrs. Powers. "With the financial world in its present chaotic condition, it seems only prudent to sail to the windward."

"To individuals whose minds function along lines of personal consciousness I realize that it might seem prudent to do just that," replied Joan. "But Truth students know such 'prudence' as an attitude that's largely responsible for the very situation of which such persons complain."

WHEN Mrs. Powers looked at her with uncomprehending eyes, Joan explained: "It's like this, Rose. You hoard your money, we'll say, keep it out of circulation; Mary does likewise; I do; our friends and acquaintances do too. What happens to the proprietor of this shop, the proprietor of other shops, not to mention their employees?"

"I suppose employers would have to go out of business and the employees would suffer," Mrs. Powers acknowledged.

"That is obvious," said Joan. "Failing to function in cosmic consciousness, by which we know that the larger the demand upon inexhaustible divine substance

the greater the supply, we not only invite disaster for ourselves but tend to draw it upon others."

Silently Mrs. Powers fingered the cloth. It was evident to Joan and me that she was turning over in her mind the distinction between personal and cosmic consciousness, with an opportunity for the practical application of a Truth principle literally spread out before us.

"Much of the increase that it is God's good pleasure to give is being held back right now by the kind of fear that you are expressing, Rose," said Joan. "There is tremendous power in massed thought. When people who have money are so afraid to spend it that they keep it out of circulation, people who have none are bound to suffer. The channel of supply is closed.

"And what is true of the masses is true of the individual. When there is fear in your heart or mine or Mary's concerning supply, the fear is active to close our channel of supply. Personal instead of cosmic consciousness is functioning—to our disadvantage."

"But," protested Mrs. Powers, "the mere fact of spending money doesn't put one into cosmic consciousness."

"Certainly not," replied Joan. "But our spending money, plus the faith that is in us—faith in God as our supply, faith that withholding does not enrich, that spending does not deplete, helps us to acquire cosmic consciousness."

"Faith," remarked Mrs. Powers pessimistically, "has always seemed to me to be a somewhat overworked word. I'm so practical-minded that 'works' means much more to me than 'faith.' "

"One is as important as the other," Joan asserted. "The Bible tells us that 'faith apart from works is barren.' The converse is equally true. All the faith in the world unless accompanied by works wouldn't be sufficient to accomplish practical results. 'By their

fruits ye shall know them' is practical psychology."

"WHAT you say sounds reasonable, Joan," replied Mrs. Powers. "Yet the present financial depression seems a big thing on which to try one's first efforts at demonstration."

"Nevertheless, if a majority of persons in the world would have more faith and would supplement faith with works by using what they have, the present depression would vanish into its native nothingness like mist before the sun," replied Joan.

"I suppose we 'ask amiss,' " pondered Mrs. Powers. "We ask for blessings, instead of realizing that what we desire is ours for the taking."

"That is an intelligent remark," Joan answered warmly, "and shows that you are grasping fundamental principles. Most of us are inclined to 'ask amiss,' or at least to intrude ourselves into our prayers. It is one way in which we limit our increase and keep supply from manifesting in its fullness. We pray for something and then become filled with wonder about how it is going to materialize, and when. It's all a part of personal consciousness."

"I can see that what I'm going to need is some systematic drill to keep my thought in line with my endeavor," said Mrs. Powers. "Reading isn't enough."

"We all need drill and system," Joan approved, "and Unity workers have provided for the need in their affirmations and the prosperity banks that they send out on application. On the start Truth students, especially those who have a long time given power to seemingly adverse conditions or inharmonies, have a habit of thought to overcome. These are helps for breaking the habit."

"Habits can be stubborn things," commented Mrs. Powers. "I know I'm going to need all the help that I can get to overcome mine."

"It's right to reach out for help; only, in doing so, don't overlook the Source of all help," counseled Joan.

"Neither ignorance nor habit can prevail against the law that Jesus Christ taught. Negative beliefs, brought about by indulgence in personal thinking that would have us feel that we are struggling against a force greater than we are and that is likely to overcome us, disappear in the light of our understanding of Truth."

JUST then the saleswoman returned and Mrs. Powers turned to her with a shining face. "You needn't trouble to show me anything more," she said kindly. "This cloth is exactly what I want." She gave the woman her name and the address of the hotel where she was staying and asked to have the parcel sent.

"It's my first attempt to express consciously my cosmic consciousness," she remarked to us as we left the store.

"The forerunner of many, I'm sure," replied Joan, with warm eyes. "And remember, 'God . . . giveth the increase.' "

Divine Help

Cast thy care on Jesus.
  Nothing is too small
For His vast compassion;
  He can feel for all;
In the gloom and darkness
  Clasp His living hand;
He will guide and cheer thee
  Through the desert land.

—Frederick George Scott

Do You Demand Difficulties?

By ERNEST C. WILSON

IN A CERTAIN turbulent household, affairs periodically reached a critical state. It was a household dominated by a loving, nervous, and—though she did not realize it—selfish mother. Under her anxious, loving care first one member of the family, then another, and perhaps then several members, would become embroiled in problems. Things usually reached a climax with everybody's nerves on edge, and with the mother's weeping, "Well, I've done all I can. I'll have to leave the rest to God." Then the tension would begin to relax, things would approach an adjustment, and before long the whole process would be repeated.

This dear mother had a genius for stirring up things in an effort to improve them. The worse things were, the more desperate became her state of mind. The more perturbed she was, the worse things became. It was a vicious circle, which was broken only when her strong spirit weakened and could stand no more. By her attitude of mind she demanded difficulties. She could approach God consciously in no other way.

Presumably she put off praying to God as long as possible, as if to invoke His action were an admission of weakness or an invitation to calamity. Yet never was she so strong and poised as when, having asked divine aid, she calmly executed the good judgment that had slumbered beneath her turbulence; and never did things go so smoothly and so well as in such periodic extremities.

Only dire difficulties for herself and those whom she loved could evoke her faith and through it the benediction of the Presence.

Righteous, loving in the last degree, she yielded herself to happiness and peace only after the bitterest of struggles, and those against a phantom enemy!

She was like the man who insisted on helping a friend during a moving process. A great van was drawn up before the door of the house and men were busy going to and fro between house and van, carrying furniture. The man started in to help, and, when his friend sought to dissuade him, would wave him aside, and pitch in all the harder. At last the friend overtook him, pinned him in a corner, and said, "If you don't stop helping us, we'll never get moved in!"

"Moved in!" cried the well-meaning one. "I thought you were moving out!"

LIKE the unhappy youth who ran the wrong way in a football game, we often have to be literally knocked down and dragged out before we can be stopped from working against our own best interests. We demand difficulties. Our world is so topsy-turvy that it must be turned upside down to put it right side up.

There is no point in praying to a God who knows no more than we; and if we concede that God does know more than we know, why should we turn to Him so belatedly, and with such fear in our heart that He will take from us what we desire?

Thus do we postpone our good and demand trouble in many ways. For instance, the person who, having good physical health and comfortable financial circumstances, says to himself that spiritual things, religion, and so on, are only for "weak sisters" and that there's plenty of time for such things when he is "old and full of qualms," is inviting age and qualms, with the added disadvantage of having no spiritual reserve with which to meet them.

Booth Tarkington, in one of his stories, tells of such a man who, in middle age, unexpectedly passed out of the body. He had given the years of his life to amassing a material fortune and to gratifying his physical desires. He had found neither time nor desire to enrich his inner life. Death suddenly snatched from

him the one means, his body, by which he could gratify the desires that he had built up through years of intensive effort. Thrust into a less material world, where the things of the body have small place, he was as a man bereft. He had no means of communication with the world about him.

By his mode of living, such a man demands difficulties. He closes all avenues of spiritual help until, crushed and defeated by his self-imposed burdens, he at last turns to the God of refuge.

THE LAST two decades have seen many a business man's business swept aside in the ongoing march of progress by his insistence on difficulties. Ideas, perfectly good and decidedly helpful as a foundation for a business of twenty years ago, may be obsolete today. The man who says, "The ideas and methods that were good enough for my father are good enough for me," is demanding difficulties. He is trying to live in two ages at once, the past and the present. So long as his income does not suffer too greatly he is likely to resist change. Even when his income does suffer, he may refuse to admit the true reason; but unless he swings into line with modern ideas and methods he will find his way a hard one.

Persons in creative work often declare that they can stir up no enthusiasm for a task until the time is at hand for the task to be completed. Schoolboys put off their studying over the week-end until the last thing Sunday night or early Monday morning. Writers put off inditing their story until the "dead line" is upon them. Composers—and one in particular confesses to this—have been known to rush the score of an overture to the musicians with the ink still wet on the manuscript. All these are ways of demanding difficulties.

A woman, with whom housekeeping was a mere item among many demands that crowded her days, was complimented upon the immaculate order of her house.

"I don't deserve any credit for that," she countered.

"Why not?" she was asked.

"It is easier to keep it in order than it is to straighten it up after the rooms are badly disarranged," she explained smilingly. She had learned not to demand difficulties.

THE STUDENT of practical Christianity who would demonstrate prosperity should set himself to master this point. Let him say, *"Through Christ I discharge every duty promptly, efficiently, and cheerfully."* Through Christ! This phrase is all-important. The time to invoke divine aid, divine wisdom, divine guidance, is at the beginning of any new project. To wait until, by well-meant but possibly unwise efforts, we have filled our life with problems is only demanding difficulties.

However, let not the unwary Truth student think that he need only repeat affirmations and all his difficulties will thereby be magically at an end. The way of Truth is a way of joy, but it is a way to be traveled. It is not for idlers and dilettantes.

The study and application of practical Christianity is the greatest form of protection against adversity that can be had, but paradoxically such study often seems to invite problems. The secret of the paradox is that there are two kind of problems.

There are problems that result from mistaken thought and action. These are the saddest problems of the world, and against these, happily, Truth is indeed a protection, when the student actually conforms his life to right thought and action.

There are also problems that result, not from a wrong attitude toward life, but from the necessity of growth. The unfoldment of good to us frequently presents problems that seem as difficult as any that life can offer, but they are blessings not understood. Against them there is no insurance but faith. Knowing Truth, we must be steadfast and undismayed,

realizing that if we are true to principle we shall prosper, even though we cannot see how. "They shall prosper that love thee," is the Psalmist's assurance, and this promise will be fulfilled for us if only we remain stanch in the faith. By faith these problems of growth are solved.

PLATO spoke of two kinds of blindness that affect men, the blindness of going from light into darkness, and the blindness of coming from darkness into light. The problems that the faithful Truth student is most likely to encounter are those that accompany the coming into light. Were we to see them with the full vision of Spirit, we should know them to be no problems at all.

The two kinds of blindness seem almost alike to outward sense, yet they are as different as night and day. The blindness that follows one's turning from light to darkness passes, to leave the sight weak and growing weaker; but the blindness of one emerging from darkness into light is followed by growing strength of sight.

So it is that, as the children of the light come through the changes that characterize growth in Truth, they find, in every problem that appears, an opportunity to discover the application of Spirit's power. Alarm and distress give way to faith and courage, and these ongoers come to know the strength and support of "the everlasting arms."

What is important to us, as we grow in our understanding of the message of the Great Teacher, is not where we are or what our seeming limitations are, but how far we have come and in what direction we are traveling. Despite adverse appearances, we are justified in saying and knowing that all is well and shall be proved so, if our direction is right.

ONCE, at a large gathering of Truth students, there were among those on the speaker's platform three

women, all of very generous physical proportions, and one of them, the chairman, carrying a lorgnette. Questions from members of the audience had been invited, and among those sent up to be answered was the following:

If I understand correctly, you teach a doctrine of enduring youth and beauty, and the overcoming of physical ills. Why is it, then, that the three women speakers on your platform all are overweight, and one of them wears glasses?

The question was read aloud by the woman with the lorgnette. There was a moment of painful silence, and then her peal of merry laughter broke the tension, and she said gayly, "If you think that I am large now, you should have seen me before I began to study Truth!"

Her point was well taken. True, we all have the right to expect that those who teach Truth shall demonstrate what they teach, but few persons there are in the world who have completed their work of regeneration. Indeed, as that work is completed, is it not logical to believe that, like Jesus Christ, when His work was finished, such overcomers will disappear to carnal sense, and dwell in their glorified bodies in that same realm of light that He inhabits? As to teachers' demonstrating their principles, the better one comes to know them the more one will realize how very much most of them have overcome. Truly, in many cases, "these are they that come out of . . . great tribulation . . . Therefore are they before the throne of God; and they serve him day and night in his temple."

WE CANNOT judge any one rightfully by appearances. We must first know how far he has come, and what way he is trending.

This truth was first brought home to the writer in telling fashion when, one time, a man from the underworld of a great city came to his study for help. The

visitor was a habitual drunkard, and his appearance betrayed his background of sordid living in other ways as well. Somehow a copy of one of the Unity publications had come to his hand, he had found the address of our center in it, and had come to ask for help.

His eagerness to know and to accept Truth was most touching. It brought to mind the exclamation that Christ used in referring to a humble student of His time, "I say unto you, I have not found so great faith, no, not in Israel."

For the first few weeks his visits were characterized by a consistently intoxicated condition; then gradually he began to find self-mastery. One day, as he entered my office, I sensed a difference in him. His walk was firmer. The carriage of his head was more erect. He was smiling brightly.

"I know you have good news for me!" I exclaimed.

"Yes, indeed I have," he answered quickly.

"Out with it!"

With an air of pardonable pride he responded, "I get drunk only once a week now!"

I was disappointed. I betrayed my youth in that disappointment. I was trying to judge him by a standard of my own. Afterward I would have given much to erase forever from my mind the sense of disappointment in what to another was indeed a triumph. It was doubtful, I thought to myself later on, if in all my lifetime I had come as far as had that man in a few short weeks.

WHAT high adventure we embrace as we begin to grow in Truth; as we leave behind the "old man" with his sinning that demands difficulties, and take on the new man in Christ that demands nothing and rejoices to know that his life is safely held in the hands of the Father! For the Father, by His loving grace, transforms every problem into an opportunity, reveals every opportunity to be a blessing!

No material wealth is so great an evidence of

prosperity as is the calm and steadfast assurance that problems are but growing pains, that God, who has brought us so far along the path, will not desert us midway, and that in His high service all things work together for good. We cease to demand difficulties as we begin to travel the upward way of overcoming, the upward way to God.

The Christ

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

* * *

Thou seemest human and divine,
The highest, holiest manhood, Thou.
Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

We have but faith: we cannot know,
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

—*Tennyson*

PROSPERITY

By ALVA ROMANES

Have bounds been placed upon the Boundless, that you should limit your seeking? Or have the worlds shown you an impossible goal, that you should hesitate upon your path? There is nothing that you may not have; nor is there an accomplishment that is unattainable. If you have but the courage to look, I will show it to you; and if you have the will to ask, I will give it to you. For I am Prosperity: the treasure house of the Infinite.

My gifts are the jewels of understanding and the riches of love. The lavish pearls of peace and the silver stores of ease are mine to give. With the white garments of unspotted fame I clothe my favored sons, and with the silk raiment of honor I robe the daughters of my choice.

All happiness and contentment are in my keeping. Whether it be the minted gold of time or the living gold of unending life, the passing treasures of the earth or the treasures of eternity, all these are in my bounty.

But first must you place your days in the care of the Power whose treasure house I am, and you must bring the key of faith to open my door, and you must learn to give as it shall be given to you.

Then will you know the meaning of life; for I will give you the riches of health, and I will fill your years with plenty, and your soul with the light of love.

Whatever you may seek, I will shower upon you beyond your power to ask. Above the skill of your hands to gather, and past the devising of your thought to store, I will add my wealth to you.

From the barren desert I will create a garden, and every field of your aspiration will become heavy with achievement.

There is nothing that will be denied to you; for the riches of time and the treasures of the timeless will alike be yours.

Your name shall be written upon the page of the years, and my gifts shall be witnesses to your understanding, and a testimony that with faith no man may call upon the Most High and find his plea unanswered.

The Everlasting Arms

By MARION B. SHOEN

WHEN TEACHING her eaglets how to fly, the mother eagle shoves them out of the nest, one at a time, and flies beneath them, encouraging them and protecting them, until they have become strong enough and brave enough to fly alone. When one of her little ones becomes weary or afraid, it alights upon her back and she carries it safely back to the home nest.

I doubt if the patience of Job himself could be compared with the patience of this mother bird. It requires weeks to teach her brood how to fly successfully, for the young eagle is the most cumbersome of all feathered creatures.

The patience and perseverance that she displays are worthy of our observation and admiration. The unfailing protection that she gives her little ones is one manifestation of infinite love, and it is a part of that great love.

All through life God is teaching us how to use our wings in one way or another in order that we may become strong and courageous and able to do things for ourselves and for others.

The eaglet does not fear that he may fall and break his wings, because he knows that he could not fall if he tried. His mother is always beneath him, just as "the everlasting arms" are beneath us.

We should not allow ourselves to entertain thoughts of doubt or of fear, for we are assured that these arms of everlasting love are affording us the protection for which we pray. The rocks and crags beneath us hold no terrors for us. We are not afraid that life or circumstances will prove to be too strong for us.

When little things annoy me I stop right where I am and listen to the great inner stillness within me, which tells me whether I am still in tune with it. If I am not, I hasten to set myself right, knowing that as soon as I have done this the annoyances will pass.

My eldest son has an electric train, with which he uses a transformer. He explains to me that he does not like batteries, because they wear out too fast, and he feels quite sure that the batteries do not make his train run as well as the transformed electric current does. This sounds reasonable to me, because it seems to me that any electric appliance would work better when connected with the main current than it would when operated with individual batteries.

When we look to others for help, we are using batteries. They may help us for a little while; then the power wears out, and we have to get a new battery. But when we have learned how to connect up with the main current, to set its forces in motion within us, then we are through with batteries forever.

When we have learned the value of our spiritual transformer, the glad, courageous, thankful thoughts that pass through our mind, then we spin around the track from morning until night without thinking about ourselves at all.

THE "everlasting arms" are trains of the good thoughts that pass through our mind. Armed with these loving thoughts of life, of people and things, we are unafraid of accidents. We never feel that we are failing, because we know that we could not fail if we tried, not so long as our transformer is in good working order, sending good thoughts out into the current and sending the current into us to keep us constantly filled and thrilled with life.

God is the motive force of the world, whether man believes it or not. Kind thoughts help to open our heart and our affairs to this motive force, so that it

may have its divine way with us.

Sometimes there is a temptation to trust to material things when we should trust God. This is because we can see the material things with our physical eyes and our material mind, but we cannot vision God except with our spiritual eyes and our Christ mind.

If I had a million dollars offered to me on the one hand, and a certainty of the loving protection of God through all my days offered to me on the other hand, and if I had to choose between these two, I think that I should take the assurance of the presence of God. It seems to me that all our greatest philosophers have had this wonderfully calm assurance. It leaps at me from the printed page more times than I can number. And that is faith.

Money is a splendid thing when used wisely. Any one of us can think of dozens of kind deeds that he would like to do if he had the money. Money gives us pleasure in any number of ways, but it cannot give us sight when the path ahead is dark and gloomy, or confidence when we know that there are rough places ahead that must be braved, bridges that must be crossed in safety, and partings that must be met with a radiant spirit. These are the times when our soul cries out for the protection of "the everlasting arms."

God never mocks us when we place our full trust in Him. I have failed sometimes because I have not placed my day in His keeping as surely as I should, but with such failing has always come a strong desire to do better next time.

I NEVER have failed to find within my own thoughts the cause for everything that happens in my life. If something is lacking, then I tell myself that I have not planted the right kind of thought seed in the garden of my mind; I have, perhaps thoughtlessly or ignorantly, planted those seeds which do not bear good fruit and are fit only to be burned.

This morning I was sitting on the edge of my bed,

looking through my mail, and I did not notice my youngest son as he came in very softly and lay down beside me. But when he snuggled himself into my lap and put his arms around me, I patted his bright little head and asked, "What do you want, dearie?" He replied quickly, "I just want my mother."

That is the way I feel when I stop for a moment to listen to the deep inner stillness within my soul. I just want God. There is no special thing that I desire Him to give me, nothing special that I wish Him to do for me. I am tired with playing and I just want to rest for a few moments in the assurance of God's loving care. I just want my Father. I just want to feel His presence in my life. Then in a few moments I will go about my work renewed and revivified in spirit.

I have learned from many experiences that God's loving presence in my life always brings harmony and peace into all the affairs concerned with my daily living.

My little boys think that I am wiser than they are. They sometimes embarrass me by telling people in my presence that their mother knows more than any one else in the world. That is the way we should feel about God. We should always turn to Him for guidance and advice, knowing that His wisdom never will fail us, in all things both great and small.

IT IS EASY to understand that God is wiser and more farseeing than man, that His protection is more far-reaching and much more dependable than any man-made safety device could be, but sometimes it is not quite so easy to put this faith into everyday practice. If you were to cross the Red Sea today, would you trust to God to turn the flood back so that you could pass through the raging torrent of waters dry-shod, or would you try to hire a boat from some one because you were afraid? When trouble comes, do

you turn to the God within you, or do you seek help from your neighbors, friends, or relatives?

"He will cover thee with his pinions, and under his wings shalt thou take refuge." Just as the loving heart of the mother eagle cares for her baby eaglets and just as you and I care for our little ones, so God cares for us. There is nothing on earth that I would not do for one of my boys, and I rest safely in the full assurance that God, my Father, loves me just as much as I love my boys.

One night my youngest son was singing rather loudly in bed, and I told him that he had better stop singing and go to sleep because it was late, and he replied, "Oh, I was just pretending that I was a little bird saying my thank-you prayers to God, because He is taking care of me all through the night."

The dark is strange to little birds and boys, just as life is sometimes strange to us when it looks dark, but, in one way at least, our little feathered friends are wiser than we are. They do not insist upon looking toward the dark and fearing it. They are content to rest in confidence that no harm can come to them while the mother bird is spreading her wings above them.

The peace of God dwells as a holy presence in this house
The health of God dwells as a cleansing presence in this house
The substance of God dwells as a prospering presence in this house
The love of God dwells as an omnipresence of good in this house
All who abide here feel the presence and power of God in this house
All who enter here are baptized by the Spirit of God. They are healed and blessed and prospered.

—SELECTED

To My Son

By PAULINE DEMPSEY

I WISH that I could place into words my hopes for you, my dreams of your part in the world of tomorrow.

Within you are the great possibilities that lie in the acorn. You have the capability of growing, succeeding, and improving until you become like the mighty oak, which comes forth from the acorn, giving to the world its beauty of leaf and bough, restfully casting its shade on those who seek its cooling breath in summer heat, and, as the years come and go, becoming greater in strength, stancher because of its steady endurance.

Be not like small oak trees that are content to remain in the dwarf stage, not striving to put into action that great living force that lies within you, but bring forth its possibilities to benefit the world.

Remember, it lies with you to make or to mar your own life. You must constantly strive to climb greater heights, putting forth your best efforts, even in small matters, and, when success crowns each step, be grateful even to the point of being humble. Flaunt not your gain before man, for false pride is vain, and vanity profits a man no good thing. Nothing is gained without the spirit of Christ in our life, for "the Christ" stands for life, love, and Truth; therefore walk in the shadow of your God with a humble heart, and remember these words: Every spot is holy ground, every task a sacred duty, every service a sacrament.

Be the master of your destiny and the captain of your soul. Go forth each day, striving with the best endeavor that you have to give. Let this thought, *I am successful in everything that I do,"* be more than mere words, for the I AM in you stands for the Christ

consciousness, which never fails. If you, in confident trust, will acknowledge Him in all your ways, He will lead you in all your paths. But, should failure come, be a man, scorn all pretense, stand up before the tribunal of despair, and declare that naught but good comes from every experience in your life.

I hope and pray that I may walk with you along the highway of life, watch over you, aid you, glory with you in your successes and your joys, soothe, strengthen, and comfort you in your trials, and disappointments.

TO BE successful in the small things is the best and surest way to win success. In the great ocean with its millions and millions of drops of water, each drop is necessary to make up that great expanse. So it is with yourself. Each new achievement, each new endeavor, leads to the heights of perfection and to the completeness of life's purpose. Do not fear to stumble, for the bumps of life ofttimes teach a better lesson than anything else could do.

I feel certain that you will not disappoint me in my hopes for you. I know that you will strive to justify the faith that I have placed in you, not only because you are my son or because I am your mother, but because God has given you to me that I may mold and shape your life with tender care so that you will be true, useful, and manly, with strength of purpose, purity of mind and heart, steadfastness of thought, and power of spirit, that you may with keen perception live your span of life and fulfill the high purpose for which you were created.

God has given you a perfect mind with which to govern your life. It lies with you to improve it, and to use it in the best possible way. You have been taught right from wrong; by heeding this teaching you will avoid pitfalls and temptations that lead to wrongdoing, for sinful things come garbed in many cloaks and under many guises. It is better to turn back out of sin's way than to go ahead and suffer, for

no real pleasure is derived from evil. Regrets and heartaches are the fruits of sin.

Live and strive to be the noble lad that your mother knows you to be. Be honest, upright, and true in your dealings with man and the world. Be so fair-minded and just that you will not want to stoop to mean, petty things, even though you find it necessary to shoulder the burden of some soul less fortunate.

KEEP your mind and body clean and pure, for your body is the temple of the living God, made by His hand. Keep it sacred, as you would keep sacred God's material church or temple of worship, which is made with stone and mortar. Therefore, do not misuse your personal temple, for, hear the words of our Lord: "Thou, Father, art in me, and I in thee." Your mind is God's mind; therefore guard well the door of your thought. Let only good thoughts enter, for, "As he thinketh within himself, so he is."

You are one with the ever present living God. Your birthright, which is at-one-ment with Him, gives you the divine right to sonship, and the beautiful thought here is that God trusts you, loves you, protects you, and guides you even more than I, your mother; and I love you deeply and dearly.

Right thinking creates the desire for right living and right living creates nobility of character, stamping you as a true gentleman, giving you prestige, power, strength, and ability to win your right place in the world.

Take your place in the new realm of manhood with the firm conviction that you will do your utmost to brighten the niche that is yours. Make the most of your every opportunity toward higher development, so that the world, seeing your good works, will be better for having known you.

LEARN to smile, to speak words of cheer and encouragement. Learn to use the powerful law of

love. For these things are like the sunshine that routs clouds of doubt, hate, malice, misery, and woe, bringing peace, joy, and a happy desire to strive anew. Be a savior of souls in spirit and practice, if not as a profession, for Jesus did not come to save the righteous but to save the sinners.

Love begets love, hate begets hate, and your choice between these two is your own. As I write this I do not think of you as only my son, but as an individual in your own right: a true likeness of the Son of God fashioned over God's all-perfect mold. Therefore I respect and honor you, standing on the threshold of manhood, eager to take your place in the throbbing world and to do your life work.

Remember this as my promise to you: I shall stand ready to serve and help you in every way that I can. Feel free to bring to me your joys, your sorrows, your successes, and your failings. I shall always understand you, rejoice with you, comfort you, and bless you, and I pray that the love of God will be strong enough in you to heal the hurts that your world might bring you.

In closing this, my heart's truest wish and best inspiration to you, my son, I consecrate you to God, your Creator, your Teacher, your Savior, that you may give your noblest to the world, and learn life's fullest joys through service in the Master's name. May God bless you with His richest gift, a perfect life.

I NOTICE in Unity *that some folks are not renewing their subscriptions on account of hard times. Don't they know that hard times will indeed become harder if they shut themselves from the spiritual food that Unity supplies? Don't they understand that they are setting a limit to God's resources, which are unlimited? I shall renew my subscriptions and also save for a love offering to be used for a subscription for some one else as you see fit in forwarding your work.*—MRS. J. H. D., CHAMPAIGN, ILL.

The Bible

ONE OF the most obvious characteristics of the present age is the abundant evidence of a movement of the mental atmosphere in the religious world. Opinions on points of doctrine are changing. Dogmas held and taught by the church for many generations are now being questioned by both laity and clergy.

With the uprising of the light of reason comes the dawn of a new era of thought, and new light is being shed on all subjects to which attention is directed. Never before in the history of the race has there been such breadth of view or freedom of expression in matters of religion as exists today. This is attested by the preaching and writings of influential members of the church, both orthodox and dissenting.

Among other things, the Bible has received its share of attention. It is no longer regarded as a book too sacred to be examined critically, nor yet so old-fashioned as to be unworthy of consideration. With regard to the Bible, Truth rather than belief is the goal of the student, and indeed the needs of the human soul will not be met until it has its rational nature satisfied as well as its emotional. No matter how long it may remain in abeyance it will sometime arise and seek satisfaction. The very longing that arises in our heart for Truth shows its existence, and it is unreasonable to suppose that an all-loving Creator implanted that longing in the heart of His child without having given him the means for its satisfaction. If the fervent desire for Truth does not come from God, from whence has it its rise?

We take it, then, that the natural desire for Truth arising in the breast of man has its source in God, and that He provides the means for its satisfaction. Where

shall we turn in order to find those means? We may search in three directions: in the world of nature, of which the earth is a part; in the world of human nature, of which every man is an individual example; and in the Book of Books, which we call the Bible. But why the Bible in particular? Why not any other well-written book with a moral to it, or inculcating moral principles? We shall endeavor to answer these questions in the following pages.

IT IS SAID that the Bible is the revelation of God to man, and of man to himself. This statement may be literally true to some, but to others it seems that the words in the Bible hide God, that the text describes Him as a Being having opposite characteristics, and so, far from revealing Him, deepens the mystery surrounding His nature. Perhaps, on examination, we shall find that both sides are right; that they are as the two sides to the one shield.

Look on a revelation as being a re-veiling, a presentation twice veiled, the "revelation of God" being God twice veiled, and that will help you to reach a solution of the mystery. To man in his material stage of belief God cannot be known directly; He can be known only by means of intermediaries. The first veil covering, and yet at the same time revealing, the Truth is made up of the true ideas regarding it; the second is made up of the words and sentences that cover and yet reveal the true ideas. The second is the re-veiling that yet reveals.

To illustrate: How do you know your dearest friend? You know him by his thoughts and feelings. These make the first veil that covers his true nature; these in turn are clothed in words and actions that form the second veiling, which yet reveals him to you. In like manner the words and sentences that make up the Bible reveal God to man.

As a suggestion in passing, we may say to advanced students that from the above it follows that, even if

one knows the truth, or has true ideas, regarding God, one still does not see God face to face. Although the outer veil has been drawn aside or seen through, this second veil must also be transcended, and thought and idea must be left behind before this can be done.

WE LOOK on the Bible as the word of God to man; it is the book of life—of the life of the soul. It teaches us concerning human existence from beginning to end; it tells of origins, or first beginnings, in Genesis; it then goes on to describe the process of growth or the development of the human soul up to its culmination in the highest kind of man, typified by Jesus the Christ.

Human life, as a whole, from the lowest to the highest possible, is illustrated in the Book; that is why it is called the "book of life." The life history of the soul, of which every human being is an individual example, is the theme of the Bible. It is an individual book giving a picture of our life; it includes our present state, and shows what is possible to us. We all are somewhere on that road, the way of life, and the Bible is a light on the path because it shows where we are going, to what we are tending, the end to which we may attain.

Being the textbook of life, it is written, like an arithmetic, in the only way that it can be written—by illustration.

For this purpose many forms of language are used: the language of allegory, symbolism, fact, and history. The actual statement may not be literally true; that is no more necessary than that the statements made in propounding a problem in arithmetic must be literally true before the problem can be solved. A student may read in his book: "Henry Newton had two sons, James and John. James invested $4,000 in Uganda Railway 3% stock, and $1,500 in Garden City shares; John spent $2,000 in planting an orange plantation in Australia, which brought in $300 the

first year," and so on. These statements may not be actually true, but that does not alter the truth of the problem, and the student would be merely wasting time if, before trying to understand or solve the problem, he were to investigate the literal facts of the case or argue about their authenticity.

YET THIS is exactly what Bible critics have done, and are still doing. They seek to prove the historical accuracy of the events recorded in the Bible, and the truth or the untruth of its literal statements. These may be true or untrue; it does not matter one iota; but the law or the truth that they illustrate is the all-important thing, and this, if the principle on which the Bible is written is not known, is entirely overlooked; so to them the value of the Bible as a practical revelation is nil, to them it is a sealed book.

What does it matter who wrote the various books, or when they were written, or whether the illustrations given actually happened? *What does the Bible teach?* That is the all-important thing for us to know. It treats of the nature of God and man, and of the relations that exist between them. It expounds the nature of all the factors that make up human consciousness, all the conditions and states that taken together make up the sum of life, beginning with the lowest form of life, in Adam, and ending with the highest, in Christ. Between these two extremes lie all stages of man's development, in orderly succession.

Every human being commences in Adam; within every human being also lie the potentialities of the Christ. The Bible teaches that existence is for the purpose of developing these potentialities to actuality, and the whole of existence, the whole of life, is embraced in the states that lie between Adam and Christ. Seen in this way the Bible becomes actually the "book of life"; the expression is no metaphor, but a statement of actual fact.

WITHOUT the Adam there would be no Jesus. The latter is the orderly development of man from the former, as an examination of the genealogies recorded in Matthew and Luke will prove to any one who cares to search. The Bible is an illustration of divine order, of law that cannot be broken.

Adam occupies a good and necessary place in creation. If we did not first possess the Adam nature we should never have the possibilities of the Christ within us; but, given the first, the second is compelled, for the second is developed from the first by the orderly process of evolution, whose stages are typified in the characters of the individuals originating in the Adam nature and ending in Jesus the Christ.

In the 5th chapter of Genesis we read: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created. And Adam . . . begat *a son* in his own likeness, after his image; and called his name Seth: . . . and Seth . . . begat Enosh: . . . and Enosh . . . begat Kenan"—and so on. The genealogy in Luke's Gospel shows the culmination of this begetting in Jesus the Christ; and, further, it confirms the blessing of God upon Adam by saying of him, "Adam, the *son* of God."

It cannot be too often repeated that the Bible is the picture and presentation of human life, and that we, as individuals, must live according to it. What a wonderful chart it is! What possibilities it opens up before us! The end and aim of life is to be Christlike, or rather, I should say, to be Godlike; to have the same capacities and powers actualized in the life that Jesus the Christ actualized. The way of development is laid down plainly in our Bible, and is orderly and natural, and open to every one who will walk in it. The development of the highest kind of man, of the

Godlike man, is the Bible's theme all the way through.

THERE is one God and Father of all, who is "the same yesterday and to-day, *yea* and for ever"; who never makes any exceptions; who is never unjust; who always works according to law and never against it, for to work against it would be to act against Himself, which is impossible. The development of the Christ is an orderly process.

The way is open to every man as soon as he sees it and sets himself to walk in it. Every one is, equally with Adam, the son of God, created in His image and likeness. Each one has, equally with Adam, God's blessing on his effort and work; each one has, equally with Adam, the power to beget in his own image and likeness, a begetting that results ultimately in the manifestation of the works of Christ.

We further read in Genesis that in the beginning God breathed into man's nostrils the breath of life, and man became a living soul. Our life is from God, and, as long as God is, life is, and the individualized portion of life that each one of us is must continue to be.

In answer to John's question as to whether He was the Christ or not, Jesus said: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." The perfect man can only be known by what proceeds from his inner character.

IN ORDER ultimately to develop this highest kind of man in our consciousness, the first thing to be done is to exercise our innate faculties, faculties that are implanted in our nature by God our Father, from whom nothing can proceed but what is good. These faculties are developed in orderly succession, beginning with the lowest in our Adam nature.

Knowledge increases in kind and quality. The

exercise of thought brings new experiences and conditions. Development goes on until the truth is perceived, until the truth regarding the nature of God and His relation to man is brought into consciousness. Then it is perceived that man in his true inward being is the child of God, having an immortal nature sustained every moment by Him, not subject to any one or anything else. This "immaculate conception," held to in thought and life, results in the development of the Godlike man, whose type is revealed in the New Testament.

If we would attain to the same development, we must adopt the same attitude, take the same standpoint. We could never do anything if we first thought that we had not the power to do it. What one man has done all may do. The continual command of Jesus was, "Follow me." How could we follow Him and do as He did if we had not the ability to do so? If we had not this capacity His injunction would be most disheartening, for we could never obey it, no matter how hard we tried. But He recognizes and teaches that we all have the same nature and the same possibilities as He has. He says in one place, "I ascend unto my Father and your Father, and my God and your God." He is the type of the perfect man, the apex of human development, the life history of which is the hidden thread running through the whole of the Bible.

MAY OUR perception of Truth be so awakened that under the covering of allegory and history we may perceive it and so derive benefit and instruction, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."—*Herbert J. Smith.*

That which I see not teach thou me.—JOB.

ONE
of
A THOUSAND

"WHEN YOU think of twenty thousand dollars it seems like quite a lot, but when you think of a thousand twenties it seems much more within reach," said a member of the board of directors of Unity Society at Kansas City recently. He was referring to the amount due on the building site of the proposed new Unity Temple.

"Once we get the lot paid for, the matter of building will be much simplified. That is our first step, but $20,000 seems like a great deal to raise, until we turn it around and make it one thousand twenties.

"If you knew that $20 would pay for the Unity lot, you would gladly give it, would you not? Well, it will, if a thousand persons will each give that amount. There must be many times a thousand persons who would like to have a part in the building of Unity Temple at Kansas City." And so was started the One-of-a-Thousand plan for completing payment of the building site on which, before long, will be built the temple that shall become a shrine to the thousands of visitors who come to Kansas City every year to contact Unity headquarters.

In this financing plan no one is solicited for gifts. The plan is mentioned at services occasionally, so that those who may be interested will know of it, but no pressure is brought to bear upon them for contributions.

The board of directors is eager to see the plan carried through soon, as the need is urgent. Unity Society headquarters is at 913 Tracy, Kansas City, Mo.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, OCTOBER 4, 1931.

Unity Subject—*Stirring Up Enthusiasm.*

International Subject—*The Macedonian Call.*—Acts 16:6-15; Rom. 15:18-21.

6. And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;

7. And when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8. And passing by Mysia, they came down to Troas.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.

10. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

18. For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,

19. In the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

20. Yea, making it my aim so to preach the pospel, not where Christ was *already* named, that I might not build upon another man's foundation;

21. But, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations.*—Matt. 28:19.

SILENT PRAYER—*The Spirit of truth is now quickening my soul and body.*

Never before in the history of man has there been such a spiritual awakening as that which is upon us in the present day. We are learning that the gospel of Christ, which for so many years has been preached only partially, is not only for the saving of the soul, but is for the lifting up and spiritualizing of the body. In order that we may enjoy the fruits of increased light and understanding, a conversion or transformation must take place in our consciousness. Conversion is more than the making of certain admissions or professions: it implies an entire change of one's feelings

and a quickening of action in one's mental and physical forces.

Paul and Silas were forbidden by the Holy Spirit to preach in certain places. These places represent states of consciousness that are still too dense to respond readily to the plain word of Truth. Phrygia means "torrid, barren, dry"; Galatia, "white but lifeless"; Asia, "muddy, boggy"; Mysia, "abominable, criminal"; Bithynia, "violent precipitation." Troas, where Paul received the vision of the man begging him to come over into Macedonia and help, means "penetrated, bored through, perforated." Troas signifies a phase of thought by which Spirit can find its way into consciousness more easily than by other ways.

When guided by Spirit we are led to develop easily and naturally in Truth, under conditions that are most favorable. We should not be discouraged when we strike the barren places, nor should we waste our time in trying to quicken the localities that are at present too negative to respond. Those who regenerate the body find that a certain fiery element is necessary to give action to the negative parts. In this lesson that element is symbolized by Macedonia. Macedonia means "burning adoration," and is representative of the zeal and energy of Spirit, which set the whole man aflame. It is necessary that this phase of consciousness be cultivated, because without it there prevails a certain passivity that is content with the battle's being only half won.

Philippi means "lover of horses (referring to power), warlike." It is necessary to stir up the fiery power of Spirit in man when he sinks into negative states of consciousness. The vision of the man in Macedonia, crying, "Come over into Macedonia, and help us," is discernment of the fact that the inner fervor needs stirring up. Man can accomplish the stirring up by affirming that all obstacles and barriers to the supremacy of Spirit are now cleared away. Then, like Paul, man must go straight to Neapolis,

"the new city," or center of action. In other words, if he concentrates all his energies on the accomplishment of his purpose, man will surely achieve his goal.

Spiritual receptivity is developed in love, the feminine realm of the soul. This fact is symbolized in the 14th verse of our lesson: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul."

Thyatira means "burning incense," and it represents the intense desire of the soul for the higher expressions of life. When this inner urge comes forth with power (seller of purple, purple symbolizing power), the Lord opens the heart (love). Like the disciples who said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?", man then receives effectually the heavenly message.

QUESTIONS

1. What must take place in us, that we may enjoy the fruits of increased light and understanding?
2. What does conversion imply?
3. What is the symbolical significance of the places in which Paul and Silas were forbidden to preach? What does Troas signify?
4. When guided by Spirit, how are we led to develop?
5. What is the meaning of Macedonia? of Philippi?
6. Of what value are the states of mind symbolized by Macedonia and Philippi?
7. Explain the symbolism of the phrase, "Lydia, a seller of purple, of the city of Thyatira."

LESSON 2, OCTOBER 11, 1931.

Unity Subject—*Songs of Praise and Prayer.*

International Subject—*Paul in Philippi.*—Acts 16:22-34; Phil. 4:4-7.

22. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24. Who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened: and every one's bands were loosed.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32. And they spake the word of the Lord unto him, with all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

4. Rejoice in the Lord always: again I will say, Rejoice.

5. Let your forbearance be known unto all men. The Lord is at hand.

6. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

GOLDEN TEXT—*Rejoice in the Lord always: again I will say, Rejoice.*—Phil. 4:4.

SILENT PRAYER—*Praise the Lord, O my soul, and all that is within me, praise His holy name.*

Paul and Silas represent the will and the understanding engaged in their work of clearing up the consciousness. Paul had cast the demon of "divination" out of the damsel who "brought her masters much gain by soothsaying." This "maid" is that in man which believes in the occult and the mysterious, which believes in a realm in which the unknown and the past and the future may be revealed. Belief in the occult is the result of ignorance and superstition. Victor Hugo said: "There are no occult truths; all is luminous." The superstition that centers in the occult should be denied out of consciousness in the name of Truth demonstrated, the Lord Jesus Christ.

Those who believe in revelations from the occult realm think that it is a source of profit—that it brings gain in science, literature, and finance. When their revenue from that source is cut off, they retaliate by invoking the law that imprisons the will and the understanding. The incarceration is temporary, because of the divine power that lies back of these faculties. Instead of being discouraged and sorrowful, Paul and Silas sang and praised and prayed, with the result that their prison doors were opened.

The personal man usually thinks of singing and praising only when conditions are so pleasant as to give rise to songs of praise; but this is a mistake on man's part. If we refrain from singing and praising when the way seems gloomy and dark, we hinder our good from coming quickly into manifestation. Job says, "When they cast *thee* down, thou shalt say, *There is* lifting up." Joy, love, and faith originate in the kingdom of heaven within us; thus there always are invisible things for which to praise God and thereby bring about swift and marvelous results. When there

is conscious connection with the great source of energy, Divine Mind, the very foundations of the mental prison are shaken; all the doors are thrown open, and those who were bound are set free.

Paul never missed an opportunity to make a convert. Instead of escaping from the jail, he remained and converted the jailer and his family. When you attempt to make a demonstration through the power of Spirit, do not leave it incomplete. Bring into harmonious relationship all the spiritual faculties necessary to the complete demonstration. Then you will finish what you have undertaken.

Fear makes men timid and weak. When they should follow up a victory by standing their ground and declaring their Roman citizenship, they sneak away. When the city authorities arrested Paul he demanded the rights of a Roman; when the church authorities questioned his teaching he told them of his heavenly vision. Fearlessness was the strong point of his character. With him, Truth came first, and the things of the world, second. This is what made him "the great apostle." He was will, personified, in conjunction with the power of the word. When these qualities are joined in man's consciousness, man is equal to any emergency.

QUESTIONS

1. Are there any occult truths? Explain.
2. Is Christianity a religion of joy? Explain.
3. What effect does fear have upon man?
4. What makes man equal to any emergency?

LESSON 3, OCTOBER 18, 1931.

Unity Subject—*The Aggressive Christian.*

International Subject—*Paul in Thessalonica and Berœa.*—Acts 17:1, 5-11; I Thess. 2:7-12.

1. Now when they passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

5. But the Jews, being moved with jealousy, took unto

them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.

6. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also;

7. Whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8. And they troubled the multitude and the rulers of the city, when they heard these things.

9. And when they had taken security from Jason and the rest, they let them go.

10. And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

7. But we were gentle in the midst of you, as when a nurse cherisheth her own children:

8. Even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

9. For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

10. Ye are witnesses, and God *also*, how holily and righteously and unblamably we behaved ourselves toward you that believe:

11. As ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying,

12. To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

GOLDEN TEXT—

Open thou mine eyes, that I may behold
Wondrous things out of thy law.
—Psalms 119:18.

SILENT PRAYER—*The Spirit of truth in me is stronger than any seeming opposition, and through its power I express only that which is loving and true.*

Religious pioneers have to meet conditions in mind that are analogous to those in nature. The wilderness gives way slowly to the onward march of civilization; new statements of Truth are resisted by the established religious thought. Pioneer messengers of Truth may find the way arduous. However, those who have the true pioneer spirit go steadily forward, moved by a force that they feel, but do not always understand.

Paul represents the true pioneer. He dearly loved to meet opposition and to discuss Truth with it. His writings contain many suggestions of war, and in one way or other he is constantly advising Christians to "put on the whole armor of God." To him, soul development was a war between the Spirit and the flesh; yet he also knew the power of love. Henry Drummond says that the greatest love poem in the world is the 13th chapter of I Corinthians.

Understanding something of the laws of mind, we can see why Paul and Silas stirred up so much strife. Paul's subtle thought of war had its effect in his work. He argued, exhorted, and contended, and the result was that he aroused a contentious spirit in some of his listeners. It may be that certain fixed states of thought must be met in a strenuous way, and that the "fighting parson" had his rightful place among the pioneers of religion. After the pioneer has done his work, however, new standards are established. Muscle and war give place to mind and peace. We live in a civilized age, and our methods should be pacific. It is not for us to stir up opposition or to indorse the ways of those who do so.

In the 11th verse of our lesson, we read that the Jews of Berœa were more noble than those in Thessalonica, in that they received the word readily, and examined the Scriptures daily to see whether the things that Paul taught were true.

The keynote of this lesson is spiritual zeal. Macedonia stands for zeal, the fervor manifested by the soul in its desire for spiritual understanding and power. Thessalonica (ancient thermæ, meaning "hot springs"), a city of Macedonia from which Paul was driven by persecution on the part of the Jews, represents the burning or heated zeal evidenced by the soul that desires Truth, but lacks a sufficient mental balance to give tolerance and wisdom. At Berœa there was a desire to know Truth, and the desire was fulfilled by a willingness to look into that which differed from the established religious thought. Berœa signifies the zeal of the soul in religious matters; zeal tempered by a certain good judgment, tolerance, and intelligent willingness to examine all thoughts presented to it, that the real Truth may be discerned and received into consciousness. By understanding, the various phases of man's consciousness are watered, that Truth may take root therein and grow and bring forth fruit. (One meaning of Berœa is "watered.")

The latter part of our lesson shows the Christ mind actively at work in Paul in regard to those among his hearers who accepted his teaching and became followers of the Way. His labor among them was pure, sincere, unselfish, and truly righteous. Interpreting this part of our lesson metaphysically, we perceive the necessity of one's being undivided in thought and belief when speaking the Christ Truth into the individual consciousness.

In our spiritual ministry and growth, love must be considered. Though we may perform all kinds of Christian acts, if we have not love they will be of no real value. Though we declare and affirm faithfully every day the highest statements of Truth throughout every part of our consciousness, if our words of Truth do not contain the love quality they will not, they cannot, eliminate hard conditions and experiences; they cannot bring us into the realization and demonstration of perfect and lasting life and joy that

we seek, and that we claim as our divine birthright.

Love is necessary to one who deals with persons in the outer. The truly successful healer and teacher must have the love faculty quickened and well developed, that he may express unfailing love in greater and greater degree in all that he thinks and does; otherwise his works will not bring forth good fruit.

QUESTIONS

1. What kind of conditions do religious pioneers have to meet? Explain.

2. Why did Paul and Silas stir up so much contention?

3. In our spiritual ministry and growth, what quality must be well developed?

LESSON 4, OCTOBER 25, 1931.

Unity Subject—*The Restorative Powers.*

International Subject—*Paul in Corinth.*—Acts 18:1-11.

1. After these things he departed from Athens, and came to Corinth.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5. But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the ruler of the synagogue, believed in

the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11. And he dwelt *there* a year and six months, teaching the word of God among them.

GOLDEN TEXT—*Now abideth faith, hope, love, these three; and the greatest of these is love.*—I Cor. 13:13.

SILENT PRAYER—*I coöperate with the restorative power of the Christ Spirit within me by opening my heart consciously to the fullness of divine love.*

In studying these lessons in their symbolical aspect, we should remember that the outer or sense mind in man is unregenerate and is typified as Gentile. But the most unregenerate minds have certain religious ideas, be they ever so erroneous. The Gentiles are described as having associated with the Jews, who had synagogues and established systems of worship. The Jews were the hardest to reach with the word of Truth. They were very set in their religion, and they usually refused even to listen to expositions of other forms of religion. Our religious convictions frequently stand in the way of our accepting revelations of Truth. Many persons in the regular church today are truly spiritual, but they would more quickly and fully grasp the real import of Christianity were they free from the restraints of religious habit and custom.

Paul had small success in establishing his work in Athens (the intellectual center). He therefore proceeded to Corinth, forty miles to the west. Corinth means "lovely, beautiful." It contained the Greek temple of Venus, which was dedicated to the worship of love. We easily discern the symbology of this passage: that Truth sought to do its work at the love center in consciousness. It was to the Corinthians that Paul wrote his matchless poem on love.

But Corinth was largely given over to licentiousness. Secular history tells us that in the guise of religion more than a thousand courtesans were attached to the temple of Venus at Corinth, as priestesses. This was the state of affairs when Paul first entered Corinth to preach Christ. The need of purification, the need of lifting up the affections at the love center in human consciousness, is very great when the word of Truth first enters to do its redeeming work.

Through a misunderstanding of himself and his relation to the one Mind, man in his unregenerate state is constantly tearing down his organism; the heart center, or cardiac plexus, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is defiled by the basest thoughts and the most violent passions. The patient, sustaining power within man is not wholly thwarted, however. When the body is lacerated its builders set to work to patch up the wounds. This is done by the healing force of nature. In every part of the organism these patient builders are repairing the ravages made by ignorant man. They are called the positive and the negative forces of life: in modern scientific terms, the protons and electrons of the cells. In this lesson they are presented to us as Aquila and Priscilla. Historically, Aquila and Priscilla came from Pontus (sea, universal mind); from Pontus they went to Italy (strength). They were tentmakers. Paul also was a tentmaker. Truth always builds. When we realize that Truth is at work in our mind, it joins itself to all the building forces within us.

Truth is not content with mere physical building (tentmaking); it instructs man how to build his body spiritually.

Paul preached to both Jew and Greek in the synagogue every Sabbath—that is, in the center of spiritual thought, in times of rest or meditation. When fired by the spirit of the pioneer (Silas), zeal (Timothy),

and by the fervor of the soul (Macedonia), the word of Truth (Paul) is impelled to proclaim that Jesus (I AM) is the Christ, the saving power. This proclamation always brings a climax, and the conservative thoughts oppose and blaspheme. Truth then makes a sweeping denial of these resistant thoughts and concentrates all its powers upon the receptive states of mind, represented by Titus (pleasing) and Justus (just), a worshiper of God. Crispus (circle), the ruler of the synagogue, who believed, with all his house, indicates that in a spiritual sense Truth really encompasses the whole man.

These words of consolation and encouragement came from the Lord in a vision to Paul: "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city." These words indicate the fulfillment of the law in one phase of its work of regeneration.

QUESTIONS

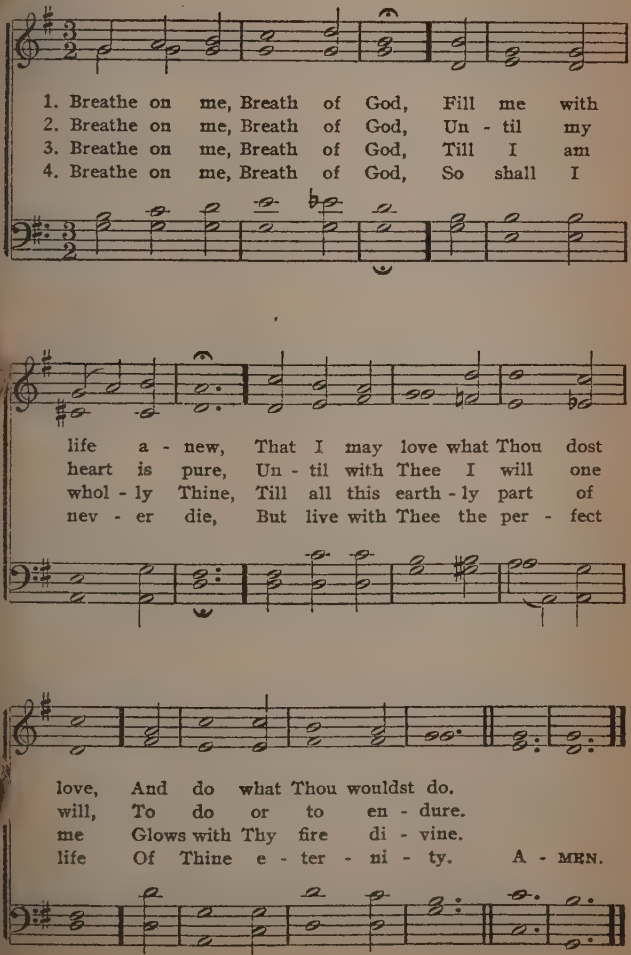
1. What in ourselves sometimes stands in the way of our accepting the new revelations of Truth that come to us?
2. What does Corinth represent?
3. Why does man tear down his organism?
4. What is the healing force of nature?
5. Does Truth ever tear down?
6. What is the meaning of the statement, "And Crispus, the ruler of the synagogue, believed in the Lord with all his house"?

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
—ROBERT BROWNING

NEW LIFE

Words by
R. HATCH

Music by
J. B. DICK


1. Breathe on me, Breath of God, Fill me with
2. Breathe on me, Breath of God, Un - til my
3. Breathe on me, Breath of God, Till I am
4. Breathe on me, Breath of God, So shall I
life a - new, That I may love what Thou dost
heart is pure, Un - til with Thee I will one
whol - ly Thine, Till all this earth - ly part of
nev - er die, But live with Thee the per - fect
love, And do what Thou wouldst do.
will, To do or to en - dure.
me Glows with Thy fire di - vine.
life Of Thine e - ter - ni - ty. A - MEN.

Do You Love an Argument?

By ZELIA M. WALTERS

SOME logical minds love to set their beliefs in order, and then defend them against all comers.

Debating is a profitable exercise in school and college. It sharpens the wits, develops oratorical powers, tends to make the mind orderly and ingenious, and if properly conducted promotes a sense of fair play. Even after college days a debate may be a good intellectual exercise. But I suppose no one in all the world was ever convinced of anything by a debate. Probably from the days of Moses down to today no one ever changed his mind because of a debate. The mind's changes never come from without, but always from within.

Yet some people rather pathetically seem to hold the belief that if they argue long enough, and logically enough, they can change the beliefs of their loved ones. He who has discovered a new truth that seems to change his own life longs to share it, to impart it to all others. That is a good impulse. Its foundation is love. But he forgets that there is just one argument in the world that never fails, that always convinces.

The rosebush's argument is its perfect, beautiful roses. The peach tree's argument is its red-cheeked, delicious peaches. "By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?" No! The fine, perfect grapes are the fruit of the tended branch that has kept its connection with the fruitful vine. The grapevine does not argue. There is no "booster" hired to stand beside it and discourse of its excellent pedigree, or call attention to its fine location, or the spread of its leaves, or the length of its tendrils.

It merely bears its grapes, filling them with the distilled sweetness of a summer of sunshine and rain. Nothing else is needed. You know that it is a grapevine—nay, more, you know that it is an excellent grapevine. It has fulfilled its destiny. It has spoken its word from God. That is its one unanswerable argument. A dissenter might talk himself hoarse, arguing that this was not a grapevine, but a thorn bush. The grapevine goes serenely on with its silent argument—and wins.

IT was not carelessly that Christ compared Himself to a vine, and those who followed in His way to branches. Nor was it unthinkingly that He asked in the Sermon on the Mount, "Do *men* gather grapes of thorns?" The analogy is perfect. Not by violence or confusion, not by much argument, is any one shown the way of Truth; but by the fruit of some other life. The touch of life on life—that is the convincing thing. That is the way in which all true religion has grown. Consider how comparatively few persons Christ touched while He walked as Jesus of Nazareth. All Judea had heard rumors of His mission, many had been healed, thousands had been fed miraculously, thousands more must have heard the great explanatory discourses. But there was Saul of Tarsus, a bright young man in school in Jerusalem—he never saw Jesus in the flesh. He must have been one of multitudes. Yet, out of the lives that Jesus did touch grew this world-moving wonder of Christian faith. From the apostles, and then their pupils, and others down the ages, it went on, touching life after life. There was no argument but that of the growing vine, the fruitful branches.

SO MUST we go on today. Have we found Truth? Let it bear fruit. People may debate your words, and doubt your conclusions. But they will not argue about a life that shines with the white light of Truth. They will not doubt the sureness of a life that fruits in love. Perhaps there is some one very near to you, some one in your own household, whom you long to lead into

fuller light. Talk very little. Of course you must do as Peter said, and "be ready always to give answer to every man that asketh you a reason concerning the hope that is in you." But remember also to do it "with meekness," not with boasting or ostentation.

Do you love an argument? Use it, but use the right one. No bitterness or heartburning will ever follow the one invincible argument. It works as sunshine does when it melts the earth for the growth of spring. It works as light does when you throw open the shutters of a darkened room. It works as the Spirit of God did, when it "moved upon the face of the waters," and formed a world out of chaos.

PRAISE GOD

By FANNIE HERRON WINGATE

If you would start the day aright,
Praise God.
If you'd be glad from morn till night,
Praise God.
If sunshine brightens all your day
Or clouds loom dark across your way,
Yet always, as you sing or pray,
Praise God.

No matter what there seems to be,
Praise God.
Though you must cross some dread Red Sea,
Praise God.
You soon will see the rainbow's hue,
For by His hand He'll lead you through,
And gloriously deliver you—
Praise God!

SILENT UNITY

Be still, and know that I am God

The light of the Spirit of Truth Illumines my every thought, and I walk in the light

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Paul wrote to the Ephesians: "*There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

This description of the omnipresence of God is so complete that all believers should accept it.

If Spirit is everywhere, in everything, and through everything, why the widespread search for God? The answer is that men have not recognized God as omnipresent Spirit. They have conceived God to be in human or superhuman shape, located in a heaven of material dimensions. That is, they have imagined God to be merely an enlarged man, of changeable mind, sometimes angry and sometimes loving; a God who made man and then regretted that He made him.

A very little serious thought will convince any one that such concepts of God are the work of the sense consciousness and should not be accepted by the higher reason. Jesus taught, "God is spirit."

Sense consciousness tells us that the sun rises in the east and sets in the west, and for ages we accepted that appearance. But when men began to think with the higher mind, they saw that the senses had deceived them. So our early concepts of God were crude and unreliable; they deceived us.

Even now there are persons who claim that God will change His mind at man's request, that God sends evil upon men, and that He both blesses and curses. But these very human concepts of God are so much like the men who believe in them that we soon see their sense origin.

"An honest God is the noblest work of man," is not sarcasm, but fact.

The God of Spirit is the essence of the universe, and that same essence is the immanent source of man and of the world in which he lives. God essence is omnipresent, is intelligent, and will always respond to man's thought. When man affirms that the essence of God is within him, it abides there. "The kingdom of God is within you."

God essence is the source of man's body, and when man recognizes this mighty truth, and earnestly strives to observe its law in body building, certain reconstructive processes are quickened into life and health follows.

There is nothing miraculous or even marvelous about the restoration of man to health under the divine law. Every doctor recognizes the healing power of nature, and the healing that follows identification of the mind with its spiritual Source is wholly natural. Medicine is supposed to help nature in restoring to harmony the billions of cells that compose the body. Scientists like Edison say that they find that every cell has life, substance, and intelligence. If the cells are intelligent, why not talk to them and get their coöperation in restoring the body and keeping it healthy?

God, being the essence of all things, will also at our invocation become the essence of our resource. If we ignore the God substance, deny it place in our thought world by thinking and talking about insufficiency and lack in money matters, we shall eventually drive this fine essence away.

God, Spirit, is the invisible essence of all that you are. Acknowledge that presence in all your thoughts and words, and you will have unfailing prosperity.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

YOUR prayers have been answered. November 22 my sister-in-law telephoned, asking my husband to come at once because his brother had double pneumonia. She said that she knew he wouldn't live. He had been ill three days, unconscious all the time. I tried to reassure her as best I could, but I was stunned, for his death would be a terrible tragedy, since there are four children, with only small insurance and debts galore and no money saved to meet the expenses of a serious illness. When my husband came I persuaded him not to go, for the expense of the trip would feed the children for some little time. I tried to pray, but it was such a feeble prayer! They were paralyzed with fear down there, and I guess I was too. My brother-in-law kept growing worse. To complicate the situation, he had no material vitality; he was very thin and physically depleted all summer. I tried to reassure my husband, saying that I knew his brother would pull through.

Monday morning my husband had just gone out

the door to take the bus, when the message came to come immediately, and that his brother was dying. We packed his bag; he was very sad on the way to the train. He bought a black tie to wear at the funeral. He had no idea of seeing his brother alive again. I was crushed, for I had persuaded him not to go, and now he wouldn't see him. I cried, "God, he can't die!" I called the doctor in Richmond; they were keeping him alive with oxygen, but his heart was failing fast. He said, "I am doing everything I can." But I knew that he had given up. I said, "Doctor, there is a greater power than you, and I must have faith."

I had sent a telegram to Unity the previous night. I prayed again and again, and finally called a friend. She wasn't there and finally a feeling of peace came over me and something said, "You don't need Mrs. C—— or any one else to pray," and I said, "God, I place him lovingly in Your care." To keep from slipping back into doubt I began to work—removed the old varnish from one floor, then stained it, as well as another, a job that I had been putting off—and, let me tell you, there is nothing like action in time of distress. Every time I thought of Bill I recalled a picture of him, rolling on the floor, playing with my kiddies. This was while he visited us. They were so hilariously happy that the picture has always stayed with me. Well, to make a long story short, he is past the crisis. My husband came home Thanksgiving Eve. When my husband arrived in Richmond Tuesday night after they had given Bill oxygen all day, he had gone so far into the great beyond that he was slowly turning blue. My husband called me at midnight that they were giving him an opiate to quiet him, so that he could hold the feeble gain. I said, "Daddy, he doesn't need it. God's life flows through his veins." They had been giving him nourishment by injections. Wednesday morning he gained consciousness for the first time. He was very weak, but he smiled at my

husband. By noon he could speak and finally laughed, and he could eat ice cream, though he couldn't raise his head. The doctor assured my husband that, while it meant a stiff fight, he could return home with an easy mind. I am so happy! I am sending you as a love offering a Christmas savings check that came to me in the mail. May Unity and its blessed work go on forever.—*G. W. E., Newark, N. J.*

HE SHALL HAVE ABUNDANCE

IT WOULD consume too much of your time to tell you how, with the help of your prayers and teachings, we have, against seemingly insurmountable obstacles, made from two desolate sand lots and two small houses in a none too desirable section on the outskirts of town a promise of paradise that has caused quite a bit of comment and praise, even to being mentioned in the "Radio Garden Club Talks," by Mrs. F. H——.

Mrs. H——, after making a call to see our place, later remarked to my husband that she did not know when she had felt such pleasure and satisfaction as she did from calling here, saying that there was something in the spirit of the place that appealed to her.

My husband answered by saying that he did not know what it was, but that he knew that I was interested in Unity and that that perhaps had something to do with it.

"That's the answer," she exclaimed, "that is what I felt." It seems that she too is interested in your teachings.

I can't resist telling you how, since I have had the last prosperity bank, another problem is working out.

One of our houses had no doubt been built of very poor cement blocks, which were cracked so badly that the walls were weakened and allowed so much moisture to pass through that we could not keep paint on the inside walls. We had no money except for im-

mediate needs, and it was too much of a job for my husband to tackle in his spare time, so it seemed hopeless, except that I refused, thanks to your teachings, to accept the idea that we must let this place deteriorate.

One morning I was looking over the paper when the following ad drew my attention: "Honest, reliable, carpenter, gardener, or handy man, hungry, broke, willing to work for a home."

The result of this was that R—— L—— became a member of our family, and not only is he loved by all of us, but there seems nothing that he cannot do, as well.

After doing numerous odd jobs around the place he suggested that we do something in regard to the front house, as we call it.

I told him that I had no money to pay for the hard work that it would call for, and very little with which to start buying material. He said that he did not care, so we started, and then things seemed to pour in like manna. My father-in-law gave us several hundred cement blocks; a neighbor whom we had helped several times when in need offered his truck for necessary hauling, and brought us all the sand and gravel that we needed for cement work; part of the money needed for material has been loaned to me, and I know that the rest will follow, as well as the means to pay for it.

Instead of just a temporary repair, R—— is building on a good-sized addition, which will give me a large living room with the long-desired fireplace in it, an equally large dining room, and a real kitchen. Any one who has had to crowd a large family into small and inconvenient quarters can realize my joy at these prospects, which are materializing seemingly out of the air. I have to pinch myself from time to time to see if I'm not dreaming.

The name of this subdivision is Oakland Park. Some of my friends derisively termed it the Dump

Yard, but I have stoutly maintained that, if some one started, others would follow, and slowly but surely this is coming true.

Some time back the way was opened for us to buy three adjoining lots, giving us 125 feet of frontage, along with the right to tear down some unsightly buildings on them. We hope the way will open for us to buy the remaining three to the corner, or that some one else will do so who will repair the houses on two of the lots, which at present are going to ruin from neglect.

Here and there those that can are buying their adjoining lots, bringing the properties to a standard 50-foot frontage instead of the original 25-foot size, and even those who cannot as yet afford to do much have at least cleaned their yards and are planting shrubs. Last but not least the building inspector made a visit yesterday and condemned several unsightly shacks, so that I know that Oakland Park will yet live up to its name.

Will you help me to bless my home, now under construction, and its builder R—— L——, who is a direct answer to prayer if there ever was one; also send me another prosperity bank.—*Mrs. J. H. S., Miami, Fla.*

MY HELP COMETH FROM JEHOVAH

I AM SO delighted with *Unity* magazine! I read and reread every copy. The songs are precious to me; I sing them each day and I cannot tell which one is the best. Every line I read teaches me more, and the old copies are so dear that I could not part with them. The Sunday school lessons contain wonderful thoughts on the love of God.—*Mrs. A. E., Marshall, Tex.*

I READ with interest your remarks on the criticism of your printing of testimonials, and I am glad that they cannot persuade you to make any change in that respect. Sometimes I wish such testimonials were

not given quite so briefly, because a little more detail might explain them better or make them seem more probable to a novice. But to me a story of real experience carries a conviction and inspiration that can never be gotten from fiction. Such a one is "The King's Highway" in *Unity* magazine for January, 1931. And parts of "Are You Getting All You Want from Life" I am memorizing so as to have the thoughts always handy. There is so much in these articles to live by. And I think that it is the touch of actual experience in them that puts them on an everlasting foundation.

May I send one of those little "bouquets" to your editors? I have come to have an appreciation and great admiration for the unity of your plan of arrangement of articles in the periodicals. I read *Unity* magazine and *Weekly Unity*. There is a very helpful follow-up of ideas in the various articles that emphasizes and elucidates—to one's great gain, even though sometimes not recognized.

I wish that I could tell how much happier and more comfortable I and my dear ones are this winter because of what Unity has taught me.—*Mrs. J. E. W., New York, N. Y.*

HE IS MY REFUGE

I DON'T know when in my life I have held such sweet communion with my Lord, how richly we have been blessed, and how easy it is just to "let go." During these last two months I had a friend come to me with her "troubles," and when she left she said, "Well, now I feel better." Another said, "Since I talked with you, you know, I feel altogether different." During one week three people asked my husband if I was or, in one case, if we both were not Christian Scientist. Mr. K—— has done more to spread Truth lately than I have in years. He has actually broken up my library of *Unity* magazines to pass copies on to others. And that was a good thought to me: not to hoard these thoughts, but

to let others be helped as I was.

The day your bank came, Mr. K—— came home from work with the report that 2,200 more men were to be laid off indefinitely. Mr. K—— works for a railroad. This lay-off was to include him. I really felt no fear. I left the matter with God. In five days the men were let go, and of this number six men were placed in the main office and he was one. All of course were not eligible, but many more than the six were. During the six-week lay-off he worked every day at a slightly reduced salary. He made many friends and was happy. An order came to cut down fifteen more men—in the office this time. Mr. K—— thought that surely now he would be one. But a vote was taken whether to cut off these men or to let each one take two days off. According to union rules this vote had to be unanimous. The proposition of part time was voted down by two. These two, however, were talked to and given orders to join the majority or quit. So all the men took two days off.

When the outside men were taken back, it was for three days a week. Mr. K—— was put at his regular work for those three days and allowed to work in the office the other two days. Mr. K—— is giving a portion of his salary to others, but—more than this—in gratitude we are giving our thought and our love to blessing others.—*Mrs. F. R. K., Elmhurst, Ill.*

FATHER, I THANK THEE

I HAVE just finished reading and studying Emilie Cady's "Miscellaneous Writings." It has helped me wonderfully, and given me a clearer insight into things that I didn't quite understand before. One feels the mighty power of Truth back of all that she writes. Our home life is better and there is far less discord. —*Mrs. M. J., Otahuhu, Auckland, N. Z.*

I AM inclosing a check to pay for the three subscriptions for which I saved in the prosperity bank. The little bank certainly is wonderful. I wish that I could

tell you the wonderful things that it has done for us. In one week's time more than $1000 came to us unexpectedly and helped us to pay three debts that we had to meet January 1. We cannot get along any more without our *Unity*. We pray for Unity of Kansas City many times every day and we know that we are just one of many who are being helped by you. May God bless you in your wonderful work.—*Mrs. A. L. B., Perry, Iowa.*

I EAGERLY tore off the wrapper of the February *Unity* for my husband and myself. Each piece of Unity literature that comes is like the sun's shining through a dark storm, or a good cold drink of water on a hot day. It is, to say the least, refreshing, renewing, and invigorating. I have thoroughly enjoyed it all, but the article, "Acting Your Part," by Juliette Laine is particularly interesting to me.—*Mrs. J. W. E., Bluefield, W. Va.*

LOVE ONE ANOTHER

I WROTE to you some weeks ago in regard to some trouble between my husband and myself. You sent me the leaflet, "Consecration of the Room," and also a very helpful loving letter. I cannot begin to tell you how happy we are and how changed from what we were before. My husband is almost a different man, goes to church and Sunday school, and has stopped smoking and drinking entirely. It was a marvel to me to see him exercise his will power. I didn't think he had it in him. He has gained fifteen pounds in weight and is always jolly and happy. We are associated with a better class of young people now and his former associates seem to bore him.

The change is probably in me, and that reflects his better self. I placed him in God's hands and then forgot to worry about him. If it had not been for your influence and your literature, I believe my life would have been ruined.—*Mrs. R. E. R., Mount Vernon, Ill.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

There is a story told in regard to the life and ministry of Jesus Christ that will be helpful to you. It was said that Martha, Mary, and Lazarus had another sister named Ruth. She was married to a very strict Jewish rabbi, who, when she accepted Christ, treated her very roughly and drove her from him. She went to the home of her brother and sisters, and when Jesus came to visit them she told Him about it. Jesus advised her to go back to her home and to say nothing to her husband about Him or the new doctrine that she had taken up. She was not to mention it to her husband at all, but in her daily life she was to be loving, kind, and patient, and in all her ways to live the Truth. She did this, and it was not long before her husband also embraced the Christian religion.

In this little story there is a great lesson for every individual who has been awakened to the Truth. As soon as a person knows a little of Truth, there arises in him a strong tendency to think that he must talk it to every one and get every one else to believe as he does. This is a mistake that brings misunderstandings, for others are not always ready for the Truth, having other lessons to learn first. Then, too, the one who has been spiritually awakened gives out his substance in talking, and, as occasions arise when he should live according to the love and goodness of God under seemingly trying circumstances, he falls short, and the ones to whom he has been talking judge him according to what he does, and not by what he has said.

The world needs those who really live the Truth in

their everyday lives far more than it does those who run here and there and try to talk it to others, whether the others want to hear them or not. When a person has learned to think only that which is pure and true and strong and right and good, and to live love, to keep well, to be patient, to let God be constantly expressed in his living as joy, peace, and Truth, his words will be filled with substance and power, and he will talk with authority, as did Jesus Christ.

We earnestly suggest to you that you seek more diligently to live the Truth every day in your home, and that you do not talk about it except to those who ask you or who are really interested in it. Your life will show forth the goodness and love of God far more than mere words can, and those about you will learn the value of Truth through your godly life.

In spite of our prayers, our dear one passed on. Why did we fail to demonstrate, when we prayed so earnestly and she worked with us so faithfully? Is there nothing to it all? —*Extract from a letter answered by Silent Unity.*

You need to realize that life is everlasting and eternal, going freely on, though the form that clothes it may be changed. We are assured that your dear one has but changed the form that clothed her, and that the prayers spoken for her were not in vain. No word of Truth can be spoken without result.

Spirit indwelling, the Self in this dear friend, determines her life's expression. We know that the blessed destiny of every soul is to be clothed with a body that is immortal and eternal, and that Spirit is leading each one in ways of various experiences in life forms, that each may obtain wisdom to fulfill his divine destiny. It is the Father's will that even now, in this very body temple, man may put on immortality, but this one or that has not failed in carrying out the divine plan if he is not yet evolved enough to perfect his being at this time. In fact, it is the divine plan, given by divine

grace, that man may come again and again into earth expression till he can understand and *fulfill* the ultimate plan. The only failure that can befall man is to refuse to acknowledge that God lives in man and is the source of his being, and that a divine destiny of absolute good awaits every soul.

Look upon life in the consciousness that was Christ's, for even after His physical body was transfigured He was and is alive with man today, as the very Self of man's being. His life did not die with the disappearance of His physical expression of it, neither can any soul be said to fail if it does not continue in a physical body of expression. The life of Spirit, toward which man is striving, is invisible to the eye of sense, and man must endeavor to put on that life and that body which are a body and a life of spiritual reality—eternal, unchanging, perfect.

You use the American Standard Edition of the Revised Version of the Bible. People tell me that this has many passages changed from the Oxford Authorized Version. You know, they quote to me the part from the Bible that says that not a word must be changed or added to the original. Would you explain this to me when you can spare the time? —*Extract from a letter answered by Silent Unity.*

In reply to your query concerning the passage in the last chapter of Revelation that admonishes the reader against adding to or taking from the matter contained in that book:

The passage refers to the Book of Revelation, not to the entire Bible, and there is not any one, we think, who has reached the point where he could take away or add to anything written in the Book. The seeming changes between versions of the Bible are due to differences in translations from the Greek. The St. James or Authorized Version was translated in the sixteenth century, and subsequent translations were not made to change anything contained in the St. James version, but

are merely attempts more clearly and accurately to translate into the English language the original text. Also, it is very plausible to conclude that scholars of today would be more able to translate correctly into modern English than those of the sixteenth century.

I lost my son just a few days ago. He did not belong to any church. Will you tell me if those who pass on go to rest when they do not belong to a church, or will they be placed in a burning hell forever. Is there such a place as a burning hell and torment? I am very broken-hearted about my son, to think that he may be in torment forever. —*Extract from a letter answered by Silent Unity.*

Every day the soul of man is experiencing heaven and hell, even while living in the body temple. We can think of no greater hell than that which holds man today in his greeds, lusts, and passions—neither can we know a greater consciousness of heaven than is possible to man in this very day and life if he will but put on the likeness of Christ and commune with God.

Your dear one is in much the same state as he was while with you in earth life. That which made him an individual being, a living spirit, is unchanged. It is but the body, which clothed the soul, that is gone—that which was and is your son goes on just where he left off in earth life, and the Father will give him life in a body temple again, that he may perfect it to the glory of the Father. The burning hell spoken of in the Bible, or rather what man has interpreted as "burning hell," refers to the purification of the soul, and it takes place daily, whether in this life or in the bosom of the Father.

Beloved friend, the church is not God; it is but a light that points the way to God. God is in the heart of man, as love and tender mercy and compassion, as the very life and being of man. If your dear one knew the divine self within his being, it does not matter that his name was not on a church register.

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

Threescore and Ten, or 120?

Man may live far beyond the allotted span of seventy years, scientists and medical men have now decided, provided he obeys the law of life intelligently. The Oakland (Calif.) Tribune publishes an interview granted by Dr. Thomas Darlington, former health commissioner of New York City, in which his views in regard to life are set forth. We quote:

There are many reasons why man should easily live to 120, began Dr. Darlington. But, unfortunately, nearly all die prematurely. We generally get our notions about our life span from the funeral service. Look to the Bible, and you will find, in Psalms 90:10, these words:

"The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but labor and sorrow; for it is soon gone, and we fly away."

But my ideas are different. I prefer to base my belief regarding the length of life on the 6th chapter of Genesis, 3d verse, which reads:

"My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years."

How to achieve the age limit that Dr. Darlington believes to be the normal one for man is set forth in the interview.

Worry is the worst enemy of a long life. It causes the highest death rate from heart disease. It has truly been said that, when stocks go down in New York, deaths from diabetes, kidney trouble, and heart disease go up.

Joy, love, and sleep reduce illness.

Our health is much influenced by our mind. It must

exercise control over the body if we are to be well. It is all a question of will power.

Men and women need to develop a strong will power if they are to endure the strains and stress of living. The mind should control the body, not the body the mind. . . .

There are just two things about worry that a man or a woman must remember: there is no use worrying about the things that you cannot help, and there is certainly no reason to worry about the things that you can help.

It is necessary to establish a tranquil and happy frame of mind. Many times in the Bible we encounter that sound advice, "Be of good cheer." It is well worth remembering.

Emotions are destructive when they gain control of us. The body is as much fatigued by emotion as by excessive labor or exercise. Emotional stress throws into the system certain secretions of the ductless glands.

Anger, hatred, revenge, and fear greatly injure the body. We must try so to live that we give no one reason to want to injure us.

Worry, however, remains one of the greatest causes of illness. We worry over a multitude of things.

Some people worry about the future of their children; some about business; others about household affairs; some have terrifying visions of poverty. Still others worry because some one has made unkind remarks about them.

Whenever I think of this subject of worry, I recall the man who once told me that the things that caused him the greatest worry in his life never happened.

To live long, to reach that 120-year mark, . . . I should say that by force of will we must put aside worry, anxiety, grief, distress, despair, discontent, disappointment, discouragement, anger, and resentment—evils that so easily beset us, and that are so utterly futile. They are purely destructive and serve no good purpose. They spoil our digestion, waste our energies, and weaken our defenses against disease.

Let us, instead, have expectation, hope, faith, confidence, joy, cheerfulness, and love—all of which rest us, build up the body, and make us secure in time of sickness.

If we remember to cultivate the attributes mentioned, such as hope, confidence, joy, and so on, and if we observe the various rules for health already mentioned, there is no reason why we should not live to be 120.

The Purpose of Unity

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

One a Week

The purpose of the Help-One-A-Month Club is to place the Christ message of Truth in as many homes as possible. Members of the club agree to send once a month to some friend a subscription to a Unity periodical. But one member of the club goes even further. Some time ago he wrote to us for additional blanks, and since that time he has been sending one subscription a week, making the club, on his part, a Help-One-A-*Week* Club.

"Even These Least"

Silent-70 does a great work in distributing free Unity literature to adults in various institutions, but at the same time it remembers the need of children. This message from an orphanage in a distant city emphasizes the good work that Silent-70 does in placing *Wee Wisdom* magazine in the hands of the little folks: "Dear friends, if you could have heard those precious little ones express their thanks! They fairly swarmed all over us, each trying to be heard above the others, telling us what story or article he or she liked best." More power to Silent-70 in this branch of its work!

Enroll Now

Little effort is required to study during the cool, crisp October days. This is the season when one feels ambitious and eager to acquire knowledge. Now is the time to enroll for the Unity Correspondence Course, and learn about life in its higher aspect, about your true relationship to God, your divine inheritance, how to train your mind to bring about certain, definite results, how to eliminate fear and substitute unwavering faith. Many persons have come into a rich consciousness of God's omnipresence and His unfailing abundance through understanding of Truth revealed in the lessons of this home-study course. A card from you will bring you full details about the course. Address Unity Correspondence School, 917 Tracy, Kansas City, Mo.

Presented in Other Unity

Herb Wanted to Be a Leader

During his four years at the university Herb learned a number of things besides law. He had entered with high hopes of leadership. He had pictured himself as president of his class, captain of an athletic team, or director of an orchestra, perhaps. His dreams seemed slow of fulfillment. At last Herb learned the reason why. You will want to read what Herb found out, in the story entitled, "The Leader," by Sudduth Hurt and A. M. O., appearing in *Youth* magazine.

Above the Clouds the Sun Shines

Picture a glorious mountain peak, encompassed by a sea of mist and fog rising majestically to the sun-crowned heights above, and you have some conception of a life that stands unmoved by adversity, that rises above the storm clouds of life to heights of spiritual joy and peace. This striking contrast is brought out in an article in *Unity Daily Word*, entitled, "Sun-crowned, Living above the Fog." The article teaches that, just as fog dissolves into nothingness in the presence of the sun, so the mists of human experience disappear in the light of Truth.

Use Your God-Given Ideas

Do we create our own ideas, or do they rush upon us to be seized and made use of? Thomas L. Masson, in October *Christian Business*, writes interestingly on this subject in an article, entitled, "I Have an Idea." He cites many cases where successful ideas seem to have come unsought; just happened, as it were. He

Periodicals This Month

believes that most ideas come to us when we are not consciously making any effort to attract them. The point is to recognize and use the idea.

A Small Boy Uses Strategy

Were you ever told that you were too young to join a certain club to which your older brother or sister belonged? If so, you can sympathize with Jimmie Lee, who is just now suffering bitter humiliation because he is only nine years old, and to be eligible to "The Stamp Club, Limited," he should be twelve. When Jimmie finds the members of the club about to appropriate his playroom for their club meetings, he feels that things are going too far. That night he overhears his brother and two other boys discussing an important new plan for the club, and right then a big idea comes to Jimmie, one that he hopes will gain his admission to the club. This story for boys, "The Stamp Club, Limited," by Grace Wolleson, promises a treat to all *Wee Wisdom* readers. The first chapter appears in the October issue.

Not What We Give, But How We Give

"Since I began tithing, my orders have dropped off fifty per cent. . . . Now, what is my trouble?" Questions like this one inspired Lillian Grace Copp to write, "When Tithing Seems To Fail," an article appearing in *Weekly Unity* this month. The author is convinced that the law, rightly kept, never fails to produce a bountiful harvest. She writes from a wealth of rich personal experience.

DIRECTORY

(For Your Convenience)

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Tr Cen, 1669½ Chester
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs. R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 3006 W 7th; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh, 684 W 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 22 S Hollyw'd
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna Nicholson, 417 Lake
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, Mine Workers bldg

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 266 Lyndhurst pl
Louisville—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d

Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Frontier bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black
Helena—Meta Cen, Unitarian Church bldg

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 210 N 6th
Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi; Unity Cen, 50 Livingston
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L. I.—Unity Soc, 90-21 153rd
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Rome—Psychology Service Cen, 131 W Liberty
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Ross
Marion—New Thought Studies, 454 Summit
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 803 W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple of Truth, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen hotel

WASHINGTON

Seattle—Seattle Cen, 1123 5th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, Miller bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, 271 Collins
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary—Unity Cen, 221a 8th ave W
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765 A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—Elsie Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

Two Gifts in One

New subscribers to Unity periodicals want to know a number of things—what this means, why that is done, how to do this other, and so forth. We feel that these things should be explained to new friends right at first, making confused questioning unnecessary. *The Unity Viewpoint,* written by Ernest C. Wilson, meets this need. A free copy of *The Unity Viewpoint* is being included with every new subscription that we send out, thus making your gift subscription of double value, a real two-in-one gift.

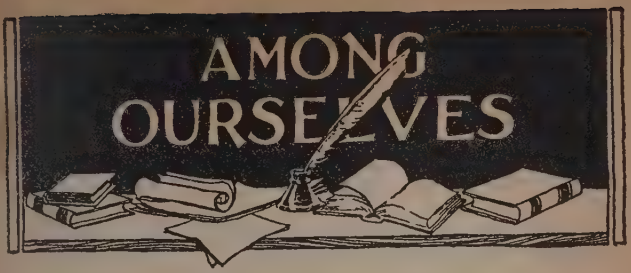
Likes Unity Sunday School Leaflet

The following comment has been received in praise of *Unity Sunday School Leaflet:*

"I wish to express my appreciation of the *Unity Sunday School Leaflet.* I subscribed for it last summer, wishing to teach Truth to my two little children, who are old enough only for the primary story. I take *Unity* magazine also, and the idea came to me to read the leaflet through carefully before studying the corresponding lesson in *Unity.* The lesson then became very clear to me. I should like to pass the suggestion on to any one who might wish to get a clearer interpretation of the Bible lessons." The price of the Leaflet for a year is $1.

Weigh Your Words

"How well you are looking!" says a friend who meets you in the early morning. Right away your whole being responds; your blood tingles, and a feeling of exhilaration comes over you and stays with you throughout the day. Such is the power of the spoken word. The Unity Good Words Club trains its members to use only words that are constructive and helpful. Write for details about membership in the club.



Our 1931 Christmas greeting cards are especially attractive. Write "Unity" opposite "Greeting cards" on your Christmas list, and let us fill an order for you. Our cards come in assortments, fifteen in a box, no two alike. The price is $1 a box.

Our newest book, *All Things Made New,* by Frances W. Foulks, is an inspiration to fill your life with newness and beauty, to make it express in all ways and at all times the rich nature of the Creator. Miss Foulks is a regular contributor to our periodicals, but this is the first book that we have published by her. You will want to take advantage of this opportunity to procure a number of her writings in book form. Cloth-bound, this book sells for $1; in fabrikoid, $3.

One hesitates to speak of the deep experiences of the soul, because one fears that the listener may regard one as strange, a "mystic," in other words. And yet, "the mystic is not a person set apart, but an aspect of every person—whether acknowledged or not. The soul's east window of divine surprise opens to any one who turns toward it eagerly and touches the spring of its wide casement." So speaks Darragh Aldrich in "The Soul's East Window," an article that will appear in November *Unity.* Do not miss this outstanding article. Let *Unity* come to you regularly. A year's subscription, twelve issues, will cost you only $1.50.

"Turn the batteries of praise upon whatever you wish to increase . . . You can praise yourself from weakness to strength, from ignorance to intelligence, from poverty to affluence, from sickness to health." This constructive statement comes from the book, *Christian Healing,* by Charles Fillmore. This is the advanced textbook of Unity School. In two bindings; cloth, $1; fabrikoid, $3.

Lovingly in the Hands of the Father, by Evelyn Whitell, continues to be popular with our readers. This book gives actual experiences in demonstrating Truth, and its lessons are practical in every sense. In two bindings; cloth, $1; fabrikoid, $3.

Every one wants to be free—free from sickness, from poverty, from all inharmony, and yet not every one realizes that freedom is just what God intended us to have, just what Jesus Christ came to bring. This thought is forcefully brought out in H. Emilie Cady's book, *Lessons in Truth,* the Unity textbook for beginners in the study of Truth. The price of this book, in cloth binding, is $1; fabrikoid, $3.

As a Man Thinketh, by James Allen, was written "to stimulate men and women to the discovery and perception of the truth that

'They themselves are makers of themselves'

by virtue of the thoughts that they choose and encourage." This book teaches that "mind is the master weaver, both of the inner garment of character and the outer garment of circumstance." In cloth binding this book sells for 50 cents. Other James Allen books are *Morning and Evening Thoughts* and *Through the Gate of Good,* paper-bound, price 35 cents; also *Out from the Heart,* 35 cents, paper binding, and 50 cents, cloth.

"They who are quickened in spiritual understanding are taught by the Lord in their dreams." This is proved by Bible history as well as by experiences of persons today who are receiving instructions through symbolical dreams. Have you had a vision or dream that seems to link up with some incident in your experiences? Read in *Inner Vision* how others have found divine guidance through the interpretation of their dreams. This little booklet will help you to interpret and heed the message symbolized in your dream or vision. Its price is 50 cents.

UNITY PERIODICALS

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Unity—Devoted to Christian healing
Christian Business—Puts Truth into business
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk
Yearly subscriptions, $1.50

Unity Books and Booklets

FOR BEGINNERS

Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners — Spanish, $.10; German	.25
Lessons in Truth — *de luxe* $3; cloth	1.00
Lessons in Truth — French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
*Lovingly in the Hands of the Father — *de luxe* $3; cloth	1.00
Miscellaneous Writings — *de luxe* $2; cloth	1.00
Miscellaneous Writings — Italian, French, German	.75
Unity's Statement of Faith	.10

ON HEALING

Christian Healing — *de luxe* $3; cloth	1.00
Christian Healing — French $.75; German	1.00
Divine Remedies — *de luxe*	2.00
Divine Remedies — French	.75
Heal Thyself — cloth	1.00

ON PROSPERITY

Be Ye Prospered — cloth	1.00
Spiritual Law in Business, The	.25

ON THE SILENCE

Methods of Meditation	.35
The Silence	.50

PERTAINING TO THE HOME

Child Unfoldment — cloth	1.00
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Truth in the Home	.75

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*All Things Made New — *de luxe* $3; cloth	1.00
Beginning Again	.35
*Creed of the Dauntless — *de luxe* $3; cloth	1.00
Faith That Removes Mountains — German	.25
Finding the Christ	.25
Finding the Christ — German, Spanish, or Swedish	.25
Remember — cloth	1.00
Sunlit Way, The — cloth	1.00
What Are You? — cloth	1.00

DEVOTIONAL

Bible, American Standard Edition	4.50
Book of Silent Prayer	.50
New Testament, American Standard Edition	.50
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Truth in Song	.50
Unity Song Selections — cloth	1.00
*When Ye Pray	.50

FOR ADVANCED STUDY

Inner Vision	.50
Selected Studies — paper, $.75; cloth	1.50
Talks on Truth	.75
*Twelve Powers of Man, The — *de luxe* $3: cloth	1.00
Unity Tract Index	.50

JUVENILE

Aunt Joy's Nature Talks	.75
Little Susie Sleep Ears	.75
Love's Roses	.25
Treasure Box	.50
Wee Wisdom's Way	.75
White Stockings and Other Tales	.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time To Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, 917 Tracy, Kansas City, Mo. Renewal price, $1.50 a year.

Take the Blindfold From Your Eyes

Not to recognize the good that you already have is like wearing a blindfold and shutting out the light. A poor French farmer once possessed an old violin that for many years had hung in the barn loft in utter neglect, a home for spiders. While the farmer denied himself the luxuries of life, he had at hand a fortune in the violin, which proved to be a Stradivarius, and which, when discovered, brought its owner thousands of dollars.

You do not need to petition God for greater supply. What you need is to open your eyes to the riches that He has already provided for you. This is the aim of the Prosperity Bank plan—to help you to see God's abundance all about you. When you request a bank, Silent Unity begins praying with you for your success.

A feature of the bank plan is the saving of coins to provide *Unity* magazine for your friends who may need its inspiring message. Use the bank seven weeks, dropping in a coin each day, and then send in your savings, together with the names and addresses of the friends to whom you desire to give subscriptions to *Unity*. For two subscriptions save $3.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions for its use. I desire the prayers of Silent Unity for my success.

Name.....

Address.....

City.....State.....

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7 REASONS *why*

WEE WISDOM

should be in **every** *home*

1—***Wee Wisdom*** is the only Truth magazine published for children.

2—***Wee Wisdom*** teaches children in a simple, unassuming way to apply to their problems the metaphysical laws that adults are trying to incorporate into their lives.

3—***Wee Wisdom*** will teach your children the truths that you wish that you had learned as a child.

4—***Wee Wisdom*** teaches its readers to look for the good only.

5—***Wee Wisdom*** stories teach, but they do not preach.

6—***Wee Wisdom*** equals in amount of material and in variety of features any magazine published for children.

7—***Wee Wisdom*** is a delightful companion to any child with its fascinating stories, verses, things to do, things to make, and bright colored pictures.

The above reasons speak for themselves. If there is a child in your home there should also be *Wee Wisdom*. The subscription price is $1.50 a year—not much to invest in the welfare and happiness of your child.

UNITY BOOKS FOR CHILDREN

LITTLE SUSIE SLEEP EARS	$.75
WHITE STOCKINGS AND OTHER TALES	.75
LOVE'S ROSES	.25
AUNT JOY'S NATURE TALKS	.75
WEE WISDOM'S WAY	.75
TREASURE BOX	.50

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

FORBEARANCE

Hast thou named all the birds without a gun?

Loved the wood-rose, and left it on its stalk?

At rich men's tables eaten bread and pulse?

Unarmed, faced danger with a heart of trust?

And loved so well a high behavior,

In man or maid, that thou from speech refrained,

Nobility more nobly to repay?

O, be my friend, and teach me to be thine!

—*Ralph Waldo Emerson*